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BY THE SAME AUTHOR

GOOD MINISTERS OF JESUS CHRIST

A MAN'S RELIGION

The Mendenhall Lectures, Eighth Series
Delivered at DePauw University

THIS MIND

BY

WILLIAM FRASER McDOWELL
One of the Bishops of the
Methodist Episcopal Church

"Have this mind in you, which was also
in Christ Jesus"

THE METHODIST BOOK CONCERN
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CONTENTS

	PAGE
FOREWORD	7
PREFACE	9
I. THIS MIND TOWARD LIFE'S DECISIONS—I	15
II. THIS MIND TOWARD LIFE'S DECISIONS—II	40
III. THIS MIND TOWARD LIFE'S OBJECTS	67
IV. THIS MIND TOWARD THE STRENGTH OF LIFE	98
V. THIS MIND TOWARD OTHER PERSONS	123
VI. THIS MIND TOWARD LIFE'S ESSENTIAL TESTS	153

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FOREWORD

THE Mendenhall Lectures of DePauw University, to which this series of addresses belongs, was founded by the Reverend Marmaduke H. Mendenhall, D.D., of the North Indiana Conference of the Methodist Episcopal Church. The object of the donor was to found a perpetual lectureship which would bring to the University as lecturers "persons of high and wide repute, of broad and varied scholarship, who firmly adhere to the evangelical system of Christian faith. The selection of lecturers may be made from the world of Christian scholarship, without regard to denominational divisions. Each course of lectures is to be published in book form by an eminent publishing house and sold at cost to the faculty and students of the university."

Lectures thus far published under this foundation:

1913, The Bible and Life, Edwin Holt Hughes.

1914, The Literary Primacy of the Bible, George Peck Eckman.

1917, Understanding the Scriptures, Francis John McConnell.

1918, Religion and War, William H. P. Faunce.

1919, Some Aspects of International Christianity, John Kelman.

1920, What Must the Church Do to Be Saved? Ernest Fremont Tittle.

1921, Social Rebuilders, Charles Reynolds Brown.

1922, This Mind, William Fraser McDowell.

PREFACE

THE Mendenhall Lectures for 1922 at DePauw University were prepared and spoken with the desire that they might really assist members of the student body in making their decisions for lifework and service in the world to which they are so rapidly coming. The lectures are not a plea for youth to enter the ministry or mission field, though such a discussion would have pleased the lecturer. He desired in this course to state as clearly as he could some of those principles which should govern young people facing their life decisions and lifework no matter what their particular calling is to be. For it seems to thoughtful students of our age that a new consecration of life in all occupations, a new testing of life in all callings by the principles of Jesus Christ, and a new reference of life to his mind or attitude toward it are imperatively called for, if individual life itself or the human world is to be saved. This will explain the method, the treatment and the spirit of the lectures.

It is hoped that the printed volume may be useful to young people in the supremely critical and important period when they are deciding what they will do with their lives. If it helps

them to make their decisions in the light of Jesus' life, to have in themselves toward their lives the mind that was in him toward his life, the author will be content. He will have no doubt or fear as to the outcome. It is hoped that the small volume may be useful also to pastors and teachers, to the advisors of youth in Student Conferences, Young People's Institutes, Student Volunteer meetings, colleges, high schools, churches, Sunday schools, and elsewhere where young people are seeking advice and counsel on this vital subject.

It is especially hoped by the lecturer that the volume may assist and guide parents in their relation to their children's decisions. Here is a real difficulty. Many parents are actually standing in the way of their children's decision according to the mind of Christ. Real parental interest and right are carried often far beyond their proper limit into the realm of the life decisions of their children. Many students, known to me, have been prevented from the acceptance of what has seemed a clear call of the Master because their parents have had other plans for them. We older people are quite likely to think that our right to control life covers not only our own lives, but the lives of our children and grandchildren. It is my conviction after years of observation that the principles here stated should

govern parents in their attitude to their children's lifework, just as truly as they should govern the attitude of the young people themselves. It is a serious thing for parents to set their own wills and preferences in opposition to the evident will of God for their children's lives. Those parents who have run with the will of God and the highest desires of their children in their response to it have had the largest joy in the outcome. If the Master wants the son or daughter of any parents reading these lines, for any service anywhere in the world, let the Master have his wonderful way. His wish is the sufficient motive and reason.

It would have been a pleasure to add a lecture showing from the actual lives of other men and women how they have responded to the Master's wish. Maybe in some future time such an addition may be made, either in this book or outside of it. How did Frederick W. Robertson, Phillips Brooks, Henry Drummond, James Chalmers, Alice Freeman Palmer, William H. Baldwin, Dr. William T. Grenfell, and others come to the decisions that led them into the lives they led and the work they did? How did Jesus Christ get his chance in such lives? Through what perplexities, over what difficulties and oppositions, under what influences did these and others reach that final determination that

led to such commanding results in their lives? Maybe it is just as well that no attempt is made here to show the experience of individuals. Maybe it is better that in colleges, schools, conferences, institutes and other groups young men and women should by their own reading kindle their lives at the fire of these other lives. Of this I am certain, that the youth of this day and succeeding days will not come to their true place of life or service in the world except as they walk in the spirit and light of those immortal souls who have struck step and kept step with the Master of all good life and work.

I am under great obligation to my dear friends, the Reverends James C. Baker, William J. Davidson, John R. Edwards, Victor G. Mills, and Oscar T. Olson, for reading the manuscripts before the lectures were presented at DePauw, and for making many most valuable criticisms and suggestions.

And my gratitude to the faculty and students of DePauw and the people of Greencastle for their cordiality and kindness during the three days when the lectures were being spoken is deep and lasting. Above all I am grateful for the enlarged satisfaction that this new study of the manifold life of Jesus has brought. His meaning for life is an evergrowing wonder and splendor. What it may grow to when it has full

opportunity in human life does not yet appear. What human life and service may become when Jesus Christ is perfectly formed in them, or when they have put on Christ, we may see in some new revelation of life even in our day. Perhaps that is our next great spiritual adventure and achievement. The fellowship of Jesus in life decision and life service, the sharing of his principles and purposes, the identification of personal life with him, and the merging of it into his seem to me to be youth's supreme advantage and privilege.

I

THIS MIND TOWARD LIFE'S DECISIONS—I

One of our minor pleasures, in certain moods, is the cheerful business of putting together picture-puzzles. The exercise calls into activity several powers, such as the sense of shape and color, patience and imagination, and the ability to visualize a cosmos in the presence of a chaos. One of the happy, less irksome ways of teaching geography follows the picture-puzzle method. Of course the whole thing, whether used for diversion or instruction, has some real limitations. The only thing you can do is to restore the pieces to their original place in the map or the picture. If the process comes out at all, it comes out the same way every time. Always "as it was in the beginning" so it "is now" and so it "ever shall be, world without end." The process is not at all creative. It leaves no place for freedom, originality, or initiative. Indiana always goes into the same place, between Ohio and Illinois, and there is no place for Texas and New York except their own place.

Some years ago the world blew up, and the

pieces came down in a heap; pieces of every size, shape, and color; ragged, torn pieces; soiled, marred pieces, with lots of pieces utterly missing. And all over our world men are trying to put them together, either as they were or in some new adjustment. Putting a picture-puzzle together is a game or a recreation, remaking a sawed-up map an academic activity. But the world business is wholly serious. Worlds have no business blowing up like this. You can spill a puzzle or a map and cheerfully go to work to put it together again; but if the world is going to behave like this with any frequency, life can never be cheerful again, no matter how brave it may be.

This process of reconstruction is at present all absorbing. If the word had not existed, we must have invented it as we did others. For all our principal people, either in groups or individually, promptly set out on the business of reconstruction, some of them vocally, some of them really. And all the old groups appeared again. Thoroughgoing conservatives tried to put the pieces together as they had been before, to make as little change as possible. It has not been a very encouraging period for a crass conservative. Some frankly do not even care to try to replace the pieces in their original places or relations. They prefer a brand-new combination with

a lot of the old stuff left out altogether, either to be burned or junked. Some of these are just plain radicals rejoicing in the opportunity for overthrow and destruction. Some are true believers soberly looking for a new world. They see the rough and ragged edges in some of the old relations, the rotten, sham materials in some of the old fabrics, but they are not downhearted. They know that the process will take time, that it must be as thorough as the new birth, for men and nations, that it will test men even more severely than did the swift and stormy years of the war, and yet they bear into it with "hearts courageous." They lack wisdom, but they rejoice in the unrebuking promise to those who ask for wisdom they mean to use.

And the lines of the rebuilders run into one another. This is no task for one man or one group. Life's interests and departments interpenetrate. The economic policies of the world do bear upon its religious and intellectual life. The forms of government are related to the faith, the education, the economic condition, and the character of the people. We cannot rebuild the modern Nehemiah's wall if we disregard any gate of it or regard any part of it as unimportant.

These lines also run into other realms and regions of life. I suppose God's relation to the world is at least a threefold relation. It is

creative or constructive, it is educational or evolutionary, and it is reconstructive or redemptive. Only the half gods concern themselves with part of a god's occupation. We are probably in the third act of the divine drama. In the first act the human soul appears as the climax of creation. And it was so good that the morning stars sang over it. In the second act Jesus appeared as the climax of revelation. And that was so good that the angels sang their song of glory. In the third act the kingdom of heaven, the new heaven, the new earth, a redeemed humanity, a redeemed world will appear. And that will be so good that the host that no man can number will break out in the new song never yet heard. (See Cairns' *Reasonableness of the Christian Faith.*)

In this third act we are now. We are in it with the Master of all life and destiny. In a very peculiar sense the youth of to-day, and particularly the college youth of to-day, are in it with Him. For the issue of all this world movement, this quest of man and God for a new world, will humanly depend upon the men and women who will make, shape and determine the next quarter of a century. They are the makers of to-morrow.

This is a long, perhaps a blind, introduction to what I mean to try to say. Maybe the dis-

cussion will not equal the theme. I do not flatter myself with pride or deceive myself with false hope. Really I shall be content to stand here by the fountain gate and make so loud an outcry that the builders of the wall will put this gate in order and in place.

Now no one of us chooses the time of his coming into the world. We are born and live our lives in the world as it is when we live. We may fret and complain because we were not allowed to live at some other period, under other conditions, but fretting and complaining are not very noble attitudes. We can go through a period like our own, saying with Hamlet:

> "The world is out of joint,
> Oh cursed spite, that ever I was born
> To set it right."

But Hamlet is not the most useful character in literature or history. I do not commend his attitude to you. A man carrying a personal grievance like that cannot carry much else. History is full of finer figures. It would be interesting to study a lot of them. Indeed, I see no way of properly getting into our age unless we know how the best men and women of other ages got into theirs. For in a very real sense every one of us is born in the fullness of time. Some fulfill the purpose for which they are born when and

where they are, and these become world benefactors. Others fail, some for one reason, some for another, and these become the world's failures or tragedies. The teacher of history has about the best chance there is to reveal to youth the meaning and value of personality. He can show to men and women having only one life each the importance of placing that life according to right principles, in the right spirit, and in the right place. He can show the real meaning of life decisions, which are not primarily decisions to be preachers, or teachers, or doctors or lawyers. Which of these one will be is really the secondary question of life, the question one is not prepared to answer until the earlier, more fundamental one has been settled. The teacher of history, who at his best is really the teacher of life, can show the necessity of reaching these primary decisions in the light of the best examples. Does he know anyone who has really shown what a man may be, what a man may try, what a man may do? If so, he has in his hand a wisdom, a truth valuable beyond rubies or any other precious thing, for examples are ever better than rules in this holy game of life. The rules, the principles at last come from the persons who have done it or who have failed. If any man has truly served his generation, he is the real gleam. After him, follow him. More than once in these

purely personal studies one sentence written by one man of another is likely to break out: "In him was life, and the life was the light of men."

And that sentence introduces us to another fundamental principle, the principle that we must follow the best person there is, that there is no first-class product based on a second-class model. I think I must bear down on this in view of what I mean to try to say before we are through. For many years it has been my high privilege to speak to America's youth. Not so many years remain as have gone. Before the end of the years is reached I must as often and as clearly as possible bear and reaffirm my testimony. This is it: If I knew one who faced his age and all ages in better spirit, greater wisdom, or truer devotion than Jesus showed, I would commend and follow him. If I knew any better plan for a personal life than Jesus' plan, I would commend and adopt it. If I knew any better basis for life decisions than Jesus' basis for his own life decision, I would commend it and rest my life on it. If I knew a better outcome in any life than the outcome seen in Jesus' life, I would try to go the way that reached it.

I have passed through many forms of personal question in my life. Some of them have ceased to be important, some of them remain unanswered. But I quote Robert Browning's words

to-day and answer them affirmatively without a quiver or a hesitation:

"What think ye of Christ, friend, when all's done and said?
Like you this Christianity or not?
It may be false, but would *you* have it true?
Has it your *vote* to be so if it can?"

Jesus Christ has my vote, and he has it whether he gets any other votes or not. Maybe no one else will vote for him, but I will not condition my vote on the amount of popular support he gets. I will not say I will be one of ten. I vote for him, not because others are going to do it, but solely because he deserves an unscratched ballot from me. He is the best that has appeared, the best that does appear. He gets me. I go along with him. After all the years you simply cannot think of anyone else. No one else is in his class.

And there must be no half-heartedness or division in our loyalty to him. Dragging along after a half god is a desperately wearisome business. Partial allegiance to a perfect god is almost the last thing in futility and dreariness. Nothing but thoroughness can save us here. Half carrying, half dragging the yoke of fellowship will chafe and gall. Casual, shallow, trivial, reserved obedience will not answer. You can go the whole length with him and live, live royally, live exultingly and victoriously, but if you only partially

enthrone him, or if you crown him with mental reservations, you will not get far.

I am not trying to make this appear easy. One of the saddest things in our time is the easy, jaunty air of these shallow loyalties and obediences. Anything that goes to the depths is tolerably certain to hurt. The ease and flippancy of halfway reliance upon and halfway loyalty to the half gods have got us into our present trouble. There is only one way out. Life decisions made lightly, as one should choose a cravat or order a meal, may be easily made. You can get great numbers of decisions at meetings of a certain sort and under a certain kind of appeal. But you do not get the men and women who will finally count *for* Christ unless these life decisions are made face to face with Christ and the makers know what it cost for him to make his own life decisions.

Many forms of question have arisen and passed in my lifetime. Some of them disturbed the churches very much. I think my chief concern to-day is that the makers of to-morrow shall take Jesus Christ seriously as an authority and example, and that they shall firmly believe that the principles of Jesus can be applied, must be applied to themselves and other men and women. Can his principles for his own life be used by John Smith, freshman or senior? They could

be used by Jesus. No others seem possible as you look at him. You cannot get a life like his on any other basis. Maybe the glory that will come to your generation will be the genuine discovery by thousands of college men and women that the principles of that other life are the only principles for their lives. Pretty much everything else has been tried first and last. Let us in all heartiness try this.

Of course this is not a gay, jaunty business. It is not putting together a picture-puzzle for an hour's diversion. It is, at last, putting together in proper place and proper relation the forces of eternal life. Seeing the best person do it with his own life is better than being in at the creation of a planet or a dozen planets. Really I would rather understand the working of Jesus' mind, know his attitude, his disposition concerning his own life in the world than anything else in the realm of knowledge. (I am using the familiar translation, being familiar, of course, with Weymouth's: "Let the same disposition be in you"—and Moffat's "Treat one another with the same spirit as you experience in Christ Jesus"—and the Twentieth Century New Testament: "Let the Spirit of Christ Jesus be yours.")

And now let us look naturally and steadily at some of those essential principles upon which Jesus proceeded in his life decisions. Let us

look at him as we would at John Wesley or Phillips Brooks or Abraham Lincoln if we were trying to find out how they decided what to do with their lives. Only let us remember that in the case of Jesus a perfect result was reached. We must, therefore, be extra careful to find the way by which he reached it. This is a real study in biography, undertaken by serious people who earnestly want to know how to make a life, and who go, wisely, to the one person who made the outstanding success of history in that important matter. This is not a study as to why one should be a preacher, or a lawyer, or a missionary, or a teacher, or an editor, but a study of some of the principles upon which the Supreme Person of time based his life. Making a life on those principles is surely the primary, fundamental thing. The other questions will answer themselves if we find the answer to this one.

First: I think the ultimate basis upon which his life decision was made and on which it was worked out in his life was his sense of God. I wish I could say this as it really ought to be said. I never coveted more earnestly the highest gifts of religious and personal speech. I do not want to speak theologically, or conventionally, or to say anything that may even sound like an outworn shibboleth. If any half dozen intelligent persons were to be asked to name the out-

standing fact in the consciousness of Jesus concerning his life nearly a half dozen different answers would be received. One would promptly answer that the deepest thing in his life was his idea and spirit of service and sacrifice; another that it was his power over human and natural forces as seen in the wonders he performed; another that it was his wisdom as seen in his unparalleled teaching; another that it was the Kingdom of which he was ever speaking, for which he was ever striving. And all these answers would be tolerably true. These things and many others are so real, so fundamental in his life that his life does really seem in large measure to rest on them. Still, they do not seem to go quite to the rock bottom. The real basis seems to be that he was, in Browning's words, "very sure of God." One must use a familiar word and at once many persons knowing that word will think it is used in the sense in which they commonly use it. We must try, therefore, even with the familiar term to convey a deeper, more personal, perhaps unfamiliar meaning. Using negatives is not a very fruitful process in interpretation, but I will use one or two nevertheless. Saying that God was the basis of his life is not the same as saying that Jesus firmly believed in God, though of course he did. It is not the same as saying that he genuinely knew

God, though of course he did. It is not the same as saying that he had either a creed or experience of which God was the center and basis, though he did have both. One may never rid himself of presuppositions in such matters as this, but one must never allow the presuppositions he brings to such a study to cloud or prevent an original, fresh, fundamental vision if it can be had. Maybe our next great discovery in personal religion, and, if so, for personal life, will be the discovery of the real, personal meaning of God in the life of Jesus. We need not speak as mystics nor with spiritual extravagance, but we surely never have got to the real bottom of the meaning, the fact, the place of God in the life of Jesus. His consciousness of God has been called "the greatest spiritual fact that has ever emerged in the long story of the human race" (Robertson, *Spiritual Pilgrimage of Jesus,* p. 13). And yet the church has made a doctrine of God's nature and character, a definition of God where Jesus never did make one. And the church has too largely missed the personal meaning of God in Jesus' own life; failed to emphasize and set out for other young men the relation between the life decisions of Jesus, the lifework of Jesus, and his sense of God, his consciousness of God, his constant treatment of God as the very basis of it all.

This determined his decisions, his activities, his purposes, his spirit and everything else that went to make him what we see him to be. This gave depth, transparency and steadiness to his life. This furnished a foundation for other principles of decision and activity as we shall shortly see. Thomas Arnold complained of the Rugby boys that "God was not in all their thoughts," meaning that God was not in their thoughts at all. One has only to say that to see at once that Jesus had no thoughts at all about his life that God was not in.

One of the sermons much and deservedly much referred to a generation or two ago was Horace Bushnell's famous sermon on the subject, "Every Man's Life a Plan of God." It gave to many hundreds of men a sober sense that life was sacred, that God had a personal interest in what it should be, that it made a difference to God himself whether a man, any man, accepted God's plan for his life or made one for himself leaving God out of consideration as he made it. Many a man with no purpose of doing wrong makes his own plans and either presents them to God for his blessing or goes through life leaving God wholly to one side. But even Bushnell's mighty topic does not quite say what needs to be said. God does not make a plan for a life like Jesus Christ's and hand it to him to adopt and work

out. God is not a life-plan maker like that. Nor is God the divine helper of persons who make their own plans. He is the abiding personal basis upon which true men and women make their life plans, life decisions and life endeavors. One most careful student writes: "It is surely fair to begin where Jesus began: and Jesus began with God" (Hutton, *The Proposal of Jesus,* p. 64). And another as though foreseeing our need for such a word says: "The object of Jesus was to induce men to base all life on God" (Glover, *Jesus of History,*[1] p. 113). But we are always failing to see that Jesus had a faith and a practice of his own. His object was to induce men to base all life on God, and his method was to base all his own life on that supreme person. His teachings for other men lie firmly in his beliefs and principles for himself. And I know no way for you to start right in making your life decisions except the way of Jesus; no way to reach a right decision for your life if you leave God out of it or give him a secondary place in it. There is no way to avoid the "fuss and fret," the distraction, shallowness, and selfishness that mar our decisions and spoil our lives except Jesus' way. We, like him, must rest our lives upon God, identify our lives with God, make his business our business, his house our house, and

[1] Association Press, New York, Publishers.

do it joyfully even as Jesus did. He evidently thought it the best thing for him to base his life upon God. The outcome fully justifies that act. By doing it he tried to teach and induce the rest of us so to do it. This is the way the best life on earth was reached and maintained. Until a better life has been reached on some other basis let us follow this one.

Second: Even before we are done with the discussion of this basic principle of Jesus' life decision, another principle emerges both from it and with it. The New Testament is a relentless book. Once give it a grip on you and it carries you irresistibly to all the implications and conclusions involved. Christianity is not a religion of electives, in which you can choose the things you like and ignore the others. Men have always been trying to keep or get right relations with God as though that were the essence and whole of religion. And many men making their life decisions have piously said: "I will do what God wants me to do," as though that true and pious principle covered the whole case. Jesus never got into that personal and religious fog. He did not try to solve the personal or the religious problem by any false methods. He boldly, consistently, and thoroughly went the whole length to which his supreme avowals carried him. He never hedged on his faith in God, for example,

because that faith would surely lead him to a faith in men and a service for men, absolutely new in the world.

So the principle of life decision based upon the fact of God's place in his life is matched by the principle of man's deepest need for his life. He had God; men needed God. His life was full of God; men were out of joint with Him. Jesus sees their need and responds to it, without hesitation, because this is the inexorable logic of his own sense and vision of God. What saved his life from destruction must be taken by him to men already destroyed and being destroyed for lack of it. No matter where this carries him, he must go where it leads. He cannot take up half the burden of human need and retain to the full the consciousness of God in his own life. He cannot keep on using the words "fellowship," "communion" and "oneness" unless he perfectly identifies himself, in a perfect and loving service, with all that wretched humanity that is catalogued by all the disagreeable terms like "leper," "prodigal," "harlot," "thief," and "sinner." It was not a vague, rhetorical enthusiasm for an idealized humanity that moved him. It was not the fire of a reformer that burned in him. He was not set on writing a thesis on the social conditions of the Jews or any other group. He never made a chart or issued a questionnaire. He was not a

"parlor" social worker. He was as conscious of men as of God. His contacts with people, individual people, were as direct and immediate as his contacts with God. He could not live without God. By the same token he could not live without Peter and other men. Our language breaks down in the attempt to put this relation of himself to men's deepest needs, this absolute identification of himself with men on the basis of their need. It was not the same as saying, "I am one of you, one with you, in your character, in your spiritual infirmity, your moral sickness." Any one might have said that and no cure or relief have followed. He was for men, for men who were not what they ought to be, for them that they might become what they ought to be. What was the good of such relation to God as he sustained if men were to go on in prison, in ignorance, in hunger, in moral wreck, in spiritual helplessness, just as before? This is man's actual state but not his right state. And no principle of life decision that does not propose to cure, change, remove all that, is like Jesus' principle.

The world of men did not know it, does not know it to-day, but Jesus proposed as a lifework to touch every man at the point of his deepest needs. His world, like ours, was ready to deal with secondary needs, like restoring the Kingdom, like giving people physical health, physical

comfort, and material welfare. You will be tempted to make your life decisions on some form of this basis. It looks more immediate and direct than the other. But in dealing with men he went clear to the bottom of the eternal struggle between the partial and the complete, between the secondary and the primary, between the superficial and the thorough treatment of our human need. The struggle is still on, on in all lands, all religions and all classes. I want the youth of my day, the youth of Christ's church to stand with him in his attitude to men and his proposed service to men. There is no other right place to stand.

The human world is wrong in the soul, the heart, the character of it. It is not simply undeveloped or misguided or belated. It dresses well and it dresses poorly, its manners are refined and its manners are vulgar, but neither a change of clothes or manners will reach the real need. I am purposely making this as hard and as high as I can. That is the way Jesus did. He did not reach his life decision for his life on the basis of a partial faith in God or a minor operation on humanity. It is enough to set all the college yells in Christendom going at their best for the college youth of Christendom to see a person like Jesus who unhesitatingly gave himself to the making over of a humanity that is morally wrong,

morally hopeless without him and morally helpless apart from him. I have simply got to go with a person who has a spirit like that. If anything like that is going on in the world, under such a leader, I simply must be in it with him.

Third: We have spoken of two fundamental realities that must be reckoned with by any one making his own life decision, deciding what mind shall be in him. These realities are God the Author, the Father, the Redeemer of life; and humanity the expression, the embodiment, the climax and interest of life itself. There is a third reality which must belong to each of the others, though it may stand somehow between them. That third reality is a human personality, a man, a woman. Through this third reality God reaches the second with help and light and power. Through it the second is guided on the way to God, on the way of life with God. It is this third reality, this man, this woman that makes life decisions, whose life decisions are so important. And by a perfectly natural law the person reaching the decision must have absolute regard for his own highest self in the doing of it. This pillar must not sag if the structure is to be perfect. Always a person, like Jesus, must make his decisions at the highest level of what he is, and in the light of what he may become as he works it all out with God in and for humanity. There

is something to be saved besides humanity. The saviours of humanity must themselves be saved and not lost in their task.

Now, I know the talk that is current on this theme. We easily laugh at Emerson's picture of the wagon and the star. We talk wisely about keeping our feet on the ground and our wagon on the well-paved road. Ordinary good sense is much praised by us in these days of mistaken democracy, the democracy of leveling down, the democracy of the common average. A very prevalent skepticism is that which doubts and distrusts our best judgment, our highest ideals. We call some men visionaries as though they who have no vision were superior beings. A college student, only one, I am glad to say, out of thousands, once said to me, "No one reaches his decisions on this level." The answer is that Jesus did. The world would have perished if he or some one had not. The world is blessed and enriched with a new chance whenever one does.

You can open the story at any one of several places which will readily occur to you, but every time you see him you see that he is holding fast to the highest, is saying that what is best must be chosen, that he must not let down either in making his choice or in fulfilling it. The great names of Jewish history were familiar to him—Abraham, Moses, Elijah, Isaiah, and the rest.

He must not drop below them. He must go far beyond them. That is what any youth owes to the noblest figures in his own nation's history or in the world's history. A nation is already far gone toward death when its youth has only a historic interest in the Washingtons, the Lincolns, and the Roosevelts whose lives it does not expect to fulfill and surpass.

Jesus knew the history of that race from which he had sprung, that forward-looking people with the expectation of its seers and prophets ever reaching toward golden days. He knew the wistful spirit in which they had died without seeing what they looked for. And his whole bearing is as of one who said: "By God's grace it shall be seen. There will be one person who will keep the faith, who will follow the gleam." He knew the sustaining, inspiring ideals of the old men who dreamed dreams and the young men who saw visions; he knew the long, sad way of redeeming a race, a race blind and dumb and willful. He had the awful knowledge of mankind that makes other men prudent and sensible, that destroys what they call their illusions as to the outcome for mankind. And with a high heart he bore into it, "never doubting clouds would break." When a cross threw its dreadful shadow across the path in front of him he cried out with joy that it was worth a cross. When shame drew near to depress

and blacken him, he despised it and trampled on it, seeing that he was on his way to bring many sons to glory.

When, therefore, anyone says that it cannot be done like this, the answer is that Jesus did it like this. If anyone says that it is not being done like that this year, that young men and women are not using that pattern this year, the answer is that we can make this a new year of the Lord by adopting this pattern again and making it universal.

Do I make myself clear? Our life decisions must be made when we are at our best, the best we are, the best we may be; when we are doing the straightest, best, clearest thinking; when the highest influences are running at full tide in our lives; when there is the least of selfishness and fear and doubt in us, and the most of love, courage, and faith. All our ambitions, all our decisions must come from life's highest levels, or life itself drops to the dust. There is no blunder that exceeds the blunder of reaching decisions on a low level. There is no unbelief more deadly than unbelief in and distrust of life's best hours, best examples, best visions. Trust the highest outside of yourself, trust the noblest within yourself. Thus, and thus only, can the three fundamental realities be kept alive in your life—God, humanity, and your own soul.

I do not pretend that all this can be seen or felt in its fullness at life's beginning. The full and complete appreciation of life's deepest experiences requires the ripening influence of years and use. Forty years ago I think I could have told another person of my own age what my call to the ministry meant. I could use the words to such a person to-day. But the call itself is not what it was. It was fine and inspiring then, when life and the world were young. The light of a dawning day was on it, like the radiance of a perfect love in its beginning. For some men, in some men, the high call to high service dwindles and shrivels as the sun rises on it. Life offers few things sadder than such a sight. For a man to live on in a calling from which the glory has gone or a relation from which the love has gone is just plain perdition. But to go forward in a calling or a relation which shines more and more is to hear the trumpets of victory above life's din and drudgery. To see your life expanding and enlarging as it advances in years is to walk on the eternal heights with the great and good, is really to know the life that is life indeed.

And I do not know, nor care greatly, into what particular form of life these principles, faithfully applied, will lead you. The principles are the thing. A call is not limited to one form of service. The call is to life on this basis. If you

are not called on these principles and in this spirit to the thing you propose or desire to do, keep out of that thing. When the people at one time found that Jesus and his disciples were not at a certain place the people went right away from that place. The people were wise. A life decision made, as Jesus' decision was made, with God as its basis, with truest service to humanity as its expression through life long or short, with one's own personality always at its best, may lead into one calling or another, but it can never lead you astray. This is the way Jesus decided. His life is based upon these principles. His life is the answer to their worth and wisdom, his life the proof that they can be worked even in this perplexed world. No one else has done it better, no one else has done it so well. He waits for a generation or score of men and women to stand up with him on these principles. What think you? Has he your vote? Will you stand on this level with him or on some other without him? He has my vote. I will go with him wherever he goes.

II

THIS MIND TOWARD LIFE'S DECISIONS—II

When I read the list of topics for this short course of studies one day to a discerning friend he asked at once if there should not be one study on "This Mind Toward Life's Spirit." The suggestion was arresting and pertinent, but after carefully weighing it the conclusion was reached that life's spirit is not a thing that one can discuss apart, either in the life of Jesus or the life of any modern man. In both, the spirit flings itself across, throws itself into, and imposes itself upon everything else—the decisions themselves, the principles on which they are based, the objects, the methods, the relations, the strength, and the tests of life. You cannot discuss the spirit of a man in one chapter and then study the rest of him. The spirit of him runs clear through it all. It makes him or breaks him. And it makes or breaks him clear through the whole scale.

Yet no one of these studies can go forward without a constant, though not necessarily fully expressed, assumption as to the spirit lying back

of and filling the whole subject. If we miss, or if we do not care for the spirit of Christ, the spirit in which he did everything and said everything; if we neglect or disregard the spirit in which we make and carry forward our life purposes, there will be nothing much in his life or ours that will be worth while. So while this does not appear as a special subject, the theme of one lecture by itself, it ought to and I trust will penetrate and warm them all.

A few years ago the author of a widely read book used this sentence: "One of the weaknesses of the church to-day is—put bluntly—that Christians are not making enough of Jesus Christ" (Glover, *The Jesus of History,* p. 4). That sentence meets the prompt and emphatic approval of two groups that do not approve one another at all. The highly conservative group, always sure of its own entire orthodoxy just because it is conservative, sanctions the statement with many affirmations about Christ and much assertion of its own doctrine and view of him. The other group, weary of reactionary conservatism, accepts this statement as fully covering its own view, that it is Christ, and not doctrines about Christ, that must be emphasized. And before we know it, the doctrinal debate is on, the phrases are filling the air, shibboleths are being shouted, and men are being classified and tested by their

acceptance or rejection of certain definitions of Christ, while he himself is compelled to stand to one side or look elsewhere for disciples and friends. But the truth is that the phrases "deity of Jesus Christ," the "mastery of Jesus Christ," the "supremacy of Jesus Christ," and kindred words are the poorest shibboleths in the world. They cannot be made into doctrinal shibboleths without destroying something deep and precious in them. And the personal thing lying in and under them cannot be lost out of any human life without unutterable loss. We must really "make enough of Jesus Christ" if we are to get out of the present ruck and up to the heights. And making enough of him requires that we see how he made so much of himself, and go into his life with him as he went into it and through it himself.

We are thinking all the time of life decisions, not as formal acts in our lives or in his, but as the essential determination of what one is to do and be. Two or three things stand out in Jesus' life as the gateways through which he went to the fulfillment of his life's purpose, the accomplishment of the objects to which his life was dedicated. He went into it, first, for example, through the gateway of perfect personal freedom. Many young people have expressed the opinion that Jesus never was up against a problem like

theirs, that his course was marked out for him, that there was nothing else for him to do, nothing else he could do. Indeed, I think there is a very widespread idea that, while the life of Jesus was perfectly admirable, it was so exceptional in all its conditions and features as to put it entirely off the level of other personal lives. Such statements as Bushnell's, that "the character of Jesus forbids his possible classification with men," such terms as "the uniqueness of Jesus' character," lend themselves to creating this impression. In other words, we have sometimes seemed to save the doctrine of the deity of Christ, which is a true doctrine, by sacrificing the reality of his life as at all like our own in essence and condition. And, of course, also we do infinite violence to the very deepest principle in Jesus' life when we do thus exalt a doctrine about him to a place above his own personal meaning for men or above himself. The doctrine or phrase must never conceal or obscure the person, or put him farther away.

Why are we so afraid of the idea of freedom as applied to him when we are so insistent upon it for ourselves? If freedom is the good thing we really believe it to be, why should it not be granted without reserve to the very best person there is? Why sacrifice his meaning for life by an academic devotion to his meaning for the-

ology? The doctrine of the deity of Christ has its chief value not for the creeds, but for the men and women in colleges and elsewhere, the men and women face to face with their own lives. And they cannot rest their argument and demand for freedom on an abstraction. The final argument for freedom is a genuinely free person making right use of his freedom. The final assurance of freedom in ordering one's life is that Jesus was free in ordering his.

Open the record at two or three significant places and see how free he was and how his freedom reaches into modern life wherever high-minded men and women are desiring to live on high levels. Hear him say, "I do always what is pleasing to Him." Now, no one can imagine those words spoken as though he were under even a divine compulsion that destroyed his own freedom in the matter. Every one of us feels that this was real freedom in him and is possible freedom for us. We perfectly know the difference between the parental authority that kills liberty and the parental attitude that creates and secures it. Or take the very familiar words, "I am the way, the truth, the life." Suppose we read into these words certain additions: "I am the way, but you cannot walk in it. I am the truth, but you cannot understand it. I am the life, but you cannot live it." That violates all

our sense of the spirit of Jesus, and reverses our entire idea of his relation to us. You cannot really imagine him saying that. And if he had said it, you would simply be compelled to be done with him. The only addition that those words will fairly bear without breaking their harmony with his whole life would be something like this: "I am the way; walk in it with me. I am the truth; be free in it as I am. I am the life; live it with me." No matter how poor and inadequate your response to that note, you know it is the note to which you ought to respond. Or take that other word, as deep and significant a statement as Jesus ever made about the freedom of his own life: "I have the power to lay it down. I have the power to take it again. No man taketh it from me. I lay it down for the sheep." You have the instant feeling that here speaks a free spirit, here speaks a man as a man ought to speak about his life. A person who can truly say this is

> "The Master of his fate,
> The Captain of his soul."

Quite toward the end he spoke again in words that we may paraphrase into modern speech: "Do you think I have to submit to this, that I am carried forward by superior forces, that I am a slave to these conditions? I could call for help

and get a dozen legions of angels. They would rush to my relief. My life will not be taken. I shall give it. I know what I am doing. I am free with the freedom that enables a man to make the grand disposal of his life." Like that we all have to feel. Neither fate nor predestination, neither circumstance nor condition can destroy that freedom without destroying the man himself. A man's life decisions at last must be made in freedom, or they are not decisions at all. We must go through that gateway as Jesus did.

Second: So also our decisions must be made with single-heartedness, which is an absolutely essential quality in their making. In the generation just before this, in the weariness due to the complexities that had grown up in modern civilization and threatened to smother life and character, certain prophets, one in particular, widely proclaimed the gospel of the simple life. It was a word greatly needing to be spoken and widely quoted when spoken. The favorite text was, "The simplicity which is in Christ." But the popular mind largely missed the real meaning of both the text and the idea. It straightway went to cutting things out of life, diminishing its contents, and actually impoverishing life itself. You do not gain anything by reducing life to its lowest terms. You can make it empty and barren, shallow and

meager, but that is not the simple life at all. Professor Peabody has described it in admirable terms which I quote: "Simplicity means singleness, directness, straightforwardness, deliverance from the tortuous and the complex." The text should read: "The singleheartedness which is toward Christ." That was his bearing toward his own work. He had no division of interest. It is hard to tangle or defeat a person like this. The eye being single still guarantees that the body shall be full of light. Savonarola said to his accusers, "My secrets have been few because my purposes have been great." Ambassador Jusserand said that George Washington was the "convinced partisan of the straight line." And that is the only way into truth or perfect service. I used to hear a sentence like this: "Straight is the line of duty, curved is the line of beauty." The inference always seemed to be that the line of duty was ugly. But when a man makes such a line with his life, as Jesus did, it looks radiantly beautiful in this curved and winding world.

It is very easy to wreck life by decisions which really divide life. You cannot serve two masters, even two good ones. You cannot have two countries, two flags, two contending loyalties. Consecration to money-making with benevolence as a by-product usually ends in benevolence getting the short end both of the consecration and the

product. We are a queer lot, we men and women are. We might as well take ourselves as we are instead of trying to idealize ourselves. And the plain fact is that a complete lifetime of Christ-like singleheartedness toward our task is not easy. And yet when we see it in him it looks like the only thing for him or for us.

Third: There is a third gateway into the consideration of life's decisions and that is the gateway of moral integrity. Far deeper than any question of the particular thing you are going to do in the world is the question of the kind of person you mean to be while doing it. Every man faces the double problem of his task and his character, his work and his personality. Neither can be taken for granted, though unhappily both often are. Put in another form this problem would be, Does a life decision look toward and promise ever-improving and expanding service, the constant doing of better work right down to the end of the day, and at the same time does it make possible the preservation and development of personality in its integrity and moral soundness? I am not introducing here an imaginary difficulty, though it is a difficulty that is more apparent to a man of sixty than it is to one of twenty. At the earlier age there is a kind of golden glow over life and its occupations. At that age we are crusaders and dreamers. Every-

thing seems possible to us. No matter what we are planning to be, we fully intend to climb our hill of the Lord with clean hands and pure hearts. We do not propose to lift up our souls unto vanity or to swear deceitfully. We have no doubts either as to the wisdom or as to the possibility of our course.

The world would be in sad case if youth did not have this spirit, if this current of high purpose and expectation were not constantly refreshing the stream that tends to grow muddy and heavy, to lose the sparkle and transparency of its earlier stages. But it would not be in harmony with life's facts if I did not forewarn you of the sure coming of moral difficulties that will threaten both life and character; the coming of days when you will be tempted to doubt even the possibility of preserving your moral integrity in your calling, in the world as it is; the sure coming of suggestions of such compromise of principle as will rot the tree of your life at its root and its heart. I am not speaking of the ordinary vulgar temptations to do wrong, the temptations to lie, to cheat, to take unfair advantage, or the gross temptations to lust or evil habits. These are bad enough, and in our day, the day of the moral backwash that follows the war, they are all too prevalent and common. The moral sag, the easy talk of changed standards, and the winking

at unlovely practices make a new moral situation that must profoundly affect all our work for a better world. But I am speaking of that far deeper, deadlier conviction which declares that the spirit and principles of Jesus cannot be applied and practiced in modern life at all; that we have to take the world as it is, and that there is no use in attempting the impossible. Millions of men who are good men as men go, who do not at all mean to be bad men, who would scorn to tell a lie or steal a dollar, are living and think they are compelled to live in a sort of moral compromise which weakens their soul's vigor and integrity. They would not dream of calling black white or white black, but in the heart of them they suspect that a mixed gray life is about the best that can be done. They would scorn to make immoral decisions, knowing them to be such, but they do make vital and fundamental decisions that cut the nerve of real morality and strike at the root of the soul's life. They quote, usually with a smile to indicate that they see its weakness, the advice of the ancient moralist who exhorted his disciples to "walk the straight and narrow path between right and wrong." Nevertheless, as practical men they regard the advice as rather reasonable though not very ideal. It sounds so sensible to talk of middle-of-the-road morality. It would not be fair not to

tell you that this doubt exists and is widespread, not among the worst men, but among many men who wish it otherwise, the doubt as to the possibility of the perfectly white life in a lot of the occupations into which you ought to go, into which you desire to go, occupations having a really useful and essential place in the world in which you are to live. The doubt is not always formulated or expressed, but it exists. The world is full of Herods and John the Baptists, and contains lots of people who think the wise and safe course for life lies somewhere between the two. This attitude is supposed to be very judicious and full of plain common sense. And plain common sense as it exists among men is morally a pretty poor thing. It is morality reduced to an ordinary working basis, "not too good for human nature's *daily* food." It takes great pride in shunning "counsels of perfection."

If you make your life decisions on this moral basis or try to live your life on this basis, you are simply laying the foundations for moral incompetence, wreck and inefficiency. No skill will enable you to steer straight through a compromise moral channel. Here, above all places, you will find that you cannot serve two masters. Nothing can be done with or by a morally divided soul, a soul without truth in its inward parts. God has lost a thousand chances in human his-

tory by reason of men who have tried to obey both God and men, to serve both God and mammon, to be straight and "sensible" at the same time. He really has only had one first-class, one perfect moral chance in that one soul, straight, sensitive and true in a generation as crooked and perverse as our own, the soul that never accommodated his ideals to his surroundings. An old man, wise and saintly, beautiful in life and character, told generation after generation of students in a certain college this fundamental thing: "It is always right to do right. It is never right to do wrong." But that deep rule applies not primarily to the particular cases that arise in daily life. It applies especially in the making of the fundamental life decisions which will largely determine the problems that will arise day by day. Many a man is wrecked in the particular crisis because he has no general, controlling principle to guide and steady him. Silas Marner is one of the most perfect short stories in any literature. In it, blazing out of a man's bitter experience, is a sentence that shines like a ray of light from the throne of light: "Nothing is ever worth doing wrong for."

This thing is all mixed up with our estimate of values and what is worth while. And worldly wisdom is very sure of itself, so sure that it confidently advises youth when life's issues are at

stake, when youth is making its life decisions. And the worldly wisdom that is tainted with moral doubt, doubt as to the possibility of a moral life, twisted with the spirit of moral compromise, is blistered to death by one red-hot expression spoken by the Master of life, the one person who knew what is possible in life. He had tried and had not let down, had not given up, had not compromised at any point. He kept his soul as intact as his seamless robe. He knew what could be done because he had done it. And he said in never-to-be-forgotten message of speech and life: There is nothing worth giving your soul to get. There are dozens of things worth giving your lives for, but nothing in any world worth giving your soul for. And that principle stands here where you are making your life decisions. It is the unchangeable basis of the big decision. In it all lesser choices must be made as life goes on.

In my youth I used to hear some very dreary and misleading preaching on the unpardonable sin. It proceeded upon a wholly false distinction between the second and third Persons in the Holy Trinity and left the impression that you could sin against the second Person and be forgiven, but that sinning against the third Person was a much more serious matter, that he was not so easy, that he was much more sensitive to

injury and wrong; or that the forgiving God would not stand for any sin against the third Person, however far he would go in case of the second. And he did go very far. Now, all that seems very far from any ethical reality or from having any meaning for actual life. Surely, the one teacher who kept closest to reality never was guilty of such a purely theoretical, metaphysical muddle as that. Any really honest person can see the real meaning of this if he tries. It is Jesus' way of saying that the deliberate reversal of the eternal moral order, the making morally black morally white, the making moral wrong moral right in choice and practice, in judgment and action, the violation of the very spirit of truth, righteousness, and holiness is beyond forgiveness; that there is no basis of forgiveness for such a course in any of the righteous God's worlds anywhere. That was the awful thing in the German scholars' defense of the German war, that they gave their moral approval and sanction to the utterly immoral course of their country.

I do not say nor feel called to say how far you can go in trying the patience, the kindness, the grace of Jesus Christ, and succeed with it. He is so patient that men ought to be ashamed to try his patience. I do say that you cannot, in your life decisions or your life practices and attitudes,

flout the spirit of right, the spirit of holiness, and get away with it at all, in this world or any other. The ethical basis of your decisions will not bear trifling or stand violation.

As I was on my way recently to an Eastern university where I am privileged to preach each year, I chanced to find the president of the university on the train. We talked freely of many things as we went on for a few hours together. He is not a clergyman, nor a religious extremist, but as we talked he urged me to preach on my next visit to the university on this ethical basis of life at the time when it is taking shape in young life. He said in substance: "Our young men are confused, not as to what moral standards there are, but as to whether there are any that bind them. They are divided in their minds as to the possibility of a right world. They are not sure that the wages of sin is so severe as death. They regard most of the talk about it as psychologically wrong. They have no keen sense of God and his relation to the world. They are not at all convinced that the men or the nations who go too far, who get presumptuous, will soon or late come straight up against him and his throne in the world." Much more he said, all to the same purpose. In making life decisions you must hold clearly the everlasting difference between right and wrong. And you must enter

life through the proper gate. There is no other way.

Finally, for to-day, as you make your decision you must go through the gateway of unity. Of course, I do not mean unity of the churches. That is another and very interesting subject. Here we are considering personal unity. The moral distractions and divisions of the world are very real, but internal confusion is just as real. Jesus made his way through the world's tangled paths not because those paths were clear and simple but because his own eye was single. The ways of his day were as perplexing and confused as the ways of ours. His contemporaries easily lost their way, but he kept his. We are not conscious, as we study his life, of any of those ruinous contradictions so easily manifest in the lives of other men. I am as far as anybody from wishing to advise the impossible. The weaknesses of human nature are as evident to me as to anyone. The words of Saint Paul, that had a far nobler application in his case, I sadly make my own: "I bear about the marks" of human imperfection, but it is not a thing to boast of or to take in a flippant spirit. The life of Jesus in ways which surely are practical and imitable looks a lot better than the lives which we so easily take for granted as being the best we can expect. I do not believe they are the best we have a right to

expect. Maybe your generation will make an offering of personal unity, unity of character, that no previous generation has made. If it does, the world will go forward as it has not done in any period since Jesus Christ ascended. Maybe out of this group will come one, ten, fifty, a hundred men and women who will close the chasms that other lives have shown. Anyhow, a genuine life decision for character and for occupation must take account of the unity of life, and it must take that account when life is young, or it cannot do it to the best purpose.

You will hardly need to be told that the term "unity" while single in itself is not an entirely simple term. It represents the outcome of many and even diverse elements. Life's unity can be broken and destroyed in many ways, by the absence or the maladjustment of many elements. Or it can be broken at one or many places and its perfection prevented or destroyed. But in making your life decision you must have in mind all the main features that go to make this perfect integrity of life. If your decision to enter a special calling is going to make impossible for you any of these fundamental unities, doubt that decision, turn away from that calling. For example, men go into certain occupations knowing that in them there will be, perhaps must be, a lifelong warfare between their private convic-

tions and their public beliefs, a life that will compel them to act against their personal sense of what is right. Men have invented a philosophy to justify this ethical anomaly, knowing all the time that in the moral universe of God, in the world in which Jesus lives, the thing simply cannot be justified. You will be conforming to the usages of your ancestors and the practices of the world if you accept and follow that world-old philosophy, but you will be straight up against this word, this true, sound word, in so doing: "Do not follow the customs of the present age, but be transformed by the entire renewal of your minds so that you may learn by experience what God's will is—that will which is good and beautiful and perfect." You can take one philosophy and secure life's unity as Jesus did. You can take the other and miss it as the present age and past ages have done. This, again, is a thing to be adopted as a controlling principle governing individual crises and not simply to be put into operation on occasion as an exceptional exercise of virtue. You never wonder what Jesus will do in a given case. You know the rule of his life.

So too you must observe and apply the principle of unity in your life decision where that principle cuts across other practices that destroy life's integrity and oneness. It is not necessary to discuss them at length. They are

too often regarded simply as inconsistencies, as evidences of common human imperfection. At their worst we call them hypocrisies. But we would be wiser if we saw how deep their roots run and how they are related to the essential and vital integrity of personality and character. It is not a light and insignificant thing that there is such a gap between what men know and what they do, between what they are and what they say. And it is very far from being a trifling thing when any man knows that his inner life is so nearly all wrong and in such contradiction to his outward life. Jesus was working on a profound knowledge of human nature when he talked so much and so plainly about the thoughts of men as distinguished from their conduct; about the murderers who only wish they could kill; the people who think with bitterness and anger and speak buttered, honeyed words which they do not mean; the mental adulterers who keep their minds full of pictures that stain and defile the very stuff of the mind, until the mind itself becomes darkened and incapable of straight, clear thinking. You say that this fact in life has nothing to do with one's particular occupation, but has wholly to do with one's character in any calling, which is largely true. There are no callings in which one is automatically protected against these internal con-

traditions, none in which internal unity is secured without personal effort. Some are better than others. In some the weight of influences goes one way and in some it goes the other. I am saying all this that I may urge you not to make your decisions in ignorance or disregard of the need for this unity, or with a fundamentally false attitude toward it, but that you may be urged to shun the callings that make internal unity virtually impossible; to choose the calling which calls for the deepest consistency of life and character; to commit yourself without reserve to the principle of unity in your life; and to make a world, as far as you can, which shall have in it ever larger numbers who have won freedom from the destructive internal strife all too well known among men. If you say this cannot be done, there is an easy and plain answer: Jesus did it. His life was not torn with internal moral contradictions. He was not prevented from making his perfect impression or doing his full work by any breaks between his internal life and its external impression. He perplexed people at times, but they were people so used to moral compromises and accommodations that they could not understand a perfectly transparent life like his. We need not claim to be wiser or better than were the men around him, but such has been his influence in the cen-

turies that whatever our own lives, he looks like the only real thing to us when we are thinking straight and are at our best. This mind that was in him looks like the mind that should be in us.

The men of my generation read, when they were young, *Tom Brown's School Days.* Thousands of them remember the words of the author about the teaching of Arnold, words which gave a new outlook to many a boy when as yet the day was in its morning.

"He certainly did teach us—thank God for it—that we could not cut our life into slices and say, 'In this slice your actions are indifferent, and you need not trouble your heads about them one way or another; but in this slice, mind what you are about, for they are important.' A pretty muddle we should have been in had we done so. He taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which not; that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for man or boy is to bring the whole life into obedience to Him whose world we live in and who has purchased us with his blood; and that whether we eat or drink, or whatsoever we do, we are to do all in

his name and to his glory; in such teaching, faithfully, as it seems to me, following that of Paul of Tarsus, who was in the habit of meaning what he said, and who laid down this standard for every man and boy in his time. I think it lies with those who say that such teaching will not do for us now to show why a teacher in the nineteenth century is to preach a lower standard than one in the first."

In this teaching Arnold not only followed Saint Paul, but followed particularly that greater Teacher, Saint Paul's Master. Until some one can show some better way, surely this is the true way to follow.

There is another form of unity that must have a word before we close. It runs straight into the business of life decisions and runs on into life itself. For our decisions are not for the moment, but for the ages, not for the decision's sake, but for the life's sake. There are two ways of looking at life. You can take the short view or the long view. You can do what has been called "short-range thinking" or you can do long-range thinking, but by only one way can you secure and preserve the vital, essential unity between the first of life and the last of it, or the unity that runs like a living, expanding stream through the ripening years. Life decisions cannot be changed every few years in their fundamental principles,

even though life's occupations may change their form. Any change in the form of one's life must be made in obedience to the deep and abiding principles that control the whole life, or the unity of life is wholly broken. I have purposely refrained from advising you to enter any particular calling such as preaching, teaching, medicine, or law, though even in the particular matter I advise with all my heart that you decide at the beginning for the thing you would like to do, the thing you ought to do, the thing the world will most need to have you do, through the long years that lie ahead of you, the half century that will be God's gift to many of you. Begin with the life you want to carry through, the one you can carry through. Certain occupations are only temporary. They are young men's tasks. If you choose one of them, do it on such a basis that you can change without wreck. You must be able to go in the same direction. Not so clearly more than forty years ago as now, but clearly even then, it seemed to me that the thing I would be wanting to do through the day and when the evening came was to preach the glorious gospel of the blessed God. It so looked then. It especially so looked in those golden days when we were hearing Phillips Brooks. More than ever it looks so now. But to other men, classmates and contemporaries, other callings stood

up like angels of light and called. And honorably, happily, usefully, they have walked with those other callings through "the long, long trail that still keeps winding down through years." You must reckon with the vision of the years rather than the vision of the hour.

But I am anxious with unconcealed concern not about your particular decision, but about the general control of your life until the eternal morning breaks. I want you now to give life the tone, the direction, the spirit, the basis, the governing purpose and aim it should carry until the earthly end of it. Thus you can escape the tragedy of a life that breaks in the middle, a life that finds it has gone wrong up to its noon, and then must turn around and painfully try to retrace steps already taken, or to make as much as possible out of what time is left. Biography has many pathetic, pitiful chapters, chapters which record failure and calamity, chapters which record the misuse of high and commanding abilities, and those which tell the stories of Lucifers fallen from heaven, but there is nothing in biography sadder than the stories of men whose lives have had the wrong direction, the wrong tone, the wrong spirit through the length of it, or the story of men in the afternoon of life trying to atone for its morning.

Many names could be mentioned as warnings.

I prefer to turn your minds as we conclude our study for to-day to the one perfect example of how it has been done, and how it should be done. Elsewhere and in many ways I have spoken of features of Jesus' life as both events and principles. Here as truly as anywhere that law of interpretation holds. What he did was an event. The event in his life was also a principle for the wide reach of human life through the years. He walks beside modern boys of twelve, in temples, in schoolyards and in homes, saying, "We must be about our Father's business." He goes into every college chapel and every student conference and says to the men and women: "The spirit of the Lord is upon us, upon you and me, for he has anointed us to give humanity a new chance." He walks beside men and women, in many occupations, in all lands, as one of them, saying: "We must work the works of Him that sent us and finish his work, you and I. The day is long and the work hard, but we have put our hands to the plow, to make a new furrow straight across the world. We will not look back, will we?" He stands in the night beside missionaries, and missionaries to be, beside those toilers among people the world does not care for, those the supercilious call outcasts, and he says to those friends of his: "There are other sheep, not of the official fold; we must get them and bring them, you and I.

They are very foolish some of them, even for sheep, and some of them are out in the mountains. The night is very dark and the storm is very severe, but we do not flinch, do we, nor care how dark is the night that we must pass through, or how deep the waters we must cross. They will not know what it cost us to get them. That does not matter. We must not lose them. Come on." And they come on. And ever and again as we go on with him, governed by his principles, sharing his life, controlled by his spirit, we hear a voice at the river side or on the mountain top saying, "This is my son," and we look at him, and he looks back at us with the words, "He means both of us." Then we go on again, always with our faces set the same way, and one day we modestly say to the Father of us all, "I have finished what you gave me to do," and he replies: "That will answer. Come on up. The Great Companion is just inside."

"Let this mind be in us which was also in Christ Jesus."

III

THIS MIND TOWARD LIFE'S OBJECTS

A VERY careful student of current English life declares that "one of the most pestiferous, devastating delusions that has ever taken captive the human mind is now rampant in the British Isles. It is that nothing matters very much."

> "The lightning glares and reddens
> Across the skies;
> It seems but sunset
> To those sleeping eyes."

This blasé attitude is not wholly unknown among us. It is rather easily explained as the normal reaction from the days when we were overwrought. But whoever takes this attitude just now is guilty of "short-range thinking." Indifference to life's long objects in a day of universal rebuilding is a crime against personality, against the present and future of mankind, against that one Person whose concerns were never more acute than at this hour in the world's development. Yet when one, even partially aware of Jesus' interest in the world, speaks to youth with an extra warmth or passion he is likely not to be understood. And some will wonder why he

is so earnest, and others regard him as overwrought and overheated. Men easily responded to the most intense speech four and five years ago, but now the cooling process has reached down to the very depths. I cannot think, however, that the cooling process or the indifferent spirit has got hold of Jesus. To him surely things matter very much.

And we must stand with him as we make up our minds, which is another, older way of saying as we make our life decisions as to life's objects. There are no other principles and there is no other personal presence than his in this supreme hour. Fortunately, he belongs to no particular calling. He was the perfect preacher, but was not a clergyman, the greatest teacher, but not a professor, the perfect physician, but not a doctor. He belongs equally to men in all good occupations. And as you stand beside him the whole idea of a special call to certain forms of life seems not quite so sure as it used to. He seems interested in whatever men can do or be. Time was when the idea of a special call to the ministry or missionary service pretty nearly seemed to exhaust God's interest in men's lifework, as though he had to do with men going into those callings and went in with them, but if men and women went into any other callings they went on their own responsibility, without his having any-

thing special to do with it. And that had another element, namely, that only certain men and women, those who were planning to do these things, were at all obliged to refer their decisions to or test the objects of their lives by the high principles and character of Jesus; that men looking toward the ministry had to, but men looking toward law did not need to. You can see where this leads when once it is stated. Of course it was a part of that wretched old division between the sacred and the secular, which perhaps ought not to be too severely criticized. It was something, after all, to have rescued one or two occupations and small parts of life from the total, universal secularizing process. Against it have come two reactions, one that all callings are equally secular, the other that all are equally holy. The true reaction is that those occupations and callings are holy which men and women enter and live in on the principles and in the fellowship of Jesus. That extends the area of the sacred until it covers a lot of things like Sam Higginbotham's farms and the work of thousands besides. The sacred area in any true view of it is not hard to get into by one making a life decision. It takes an act of force and violence to get out of it when one is deciding what he really sets before him as a life object. It surrounds us like light and atmosphere which

we must see and breathe unless we plunge into something else.

Many young people of college age feel a kind of break between their own lives and the life of Jesus due to the absence of any full record of what he was doing when he was their age. He appears in a significant way when he is a boy of twelve, then disappears almost completely until he is thirty. All that lies between is left by both literature and art to silence and imagination. There is only that one wonderful sentence: "He grew in wisdom and stature." The boy was becoming a man. The college man naturally feels that he is beyond the experience and feeling of the boy of twelve. By precisely the same token he feels that he has not quite reached the development of this full-bearded man of thirty who comes to be baptized. Our college man expects that at thirty he will be in full tide in his early career and not just then publicly entering it. He is eight years older than the Boy in the temple and ten years younger than the Man at the Jordan. Of course, if the Gospels had chiefly a biographical interest in Jesus, this gap would be fatal. We would not care for a life of Phillips Brooks that said nothing at all of his Harvard years.

Art has followed the example of literature. The stuff in the Apocryphal Gospels has not

given encouragement to go beyond the real Gospels. So that in art there is almost nothing after Hofmann's beautiful picture of "Jesus and the Doctors," until the bearded man appears in his full activity, in the serious business of his life. There is, to be sure, one picture of the youth standing in the door of the carpenter shop with outstretched arms, his shadow making the figure of a cross behind him. But for the men and women of college age there are no details of the life of Jesus at the same age that are at all definite.

Is the loss a dead and irreparable loss? I cannot quite think so. The silent, growing years are not so unknown as we may think. We are perhaps as well off in the materials for understanding his personality as if we had more details. We might easily get lost in the details. After all, it is the adult life of a person that has meaning for us. The Harvard days of Brooks, the Cambridge days of Charles Kingsley, and the Yale years of Bushnell interest us because of what those men became. And we interpret their personalities in the light of the years that followed thirty. It is fascinating for youth, youth that has passed childhood and not yet reached full manhood or womanhood, to imagine what was going on in the mind and life of Jesus and to compare it as they think it out with what is

going on in themselves. I suspect that it is more possible for each of us to relate ourselves to him than it would be if we had the details that are lacking. We saw him go into the silent years, the years that would carry him through our college period; we heard him use the words, "I must be about my Father's business," as he passed into the quiet and work and growth at Nazareth. We see him come out at thirty, making his public confession and consecration of himself in the baptism. We see that his face, a man's face now, is set in the same direction that it held when a boy; his clear eyes are looking the same way they did look; his words sound almost as if he had begun with the sentence: "As I was saying, I must be about my Father's business." And our hearts, our eighteen-year-old hearts, our twenty-year-old hearts, are thrilled with the feeling, the assurance that he kept a straight path between boyhood's simple faith and manhood's full consecration; that his feet did not get tangled in the tortuous paths of youth where so many of us lose the way; that for him there will be no bitter years in which he will remember how he forgot what he had been and what he was going to be; that he will have nothing to undo or explain; that he is ready when the hour strikes to go forward into his life program. Blessed is that youth, that college youth who makes the

straight way in this company in this fashion between the simple early years and the vital years of the perfect labor to which they go. Blessed also that youth who, having got confused, sees in the light of Jesus' face the way back into the path that does not need and will never need to change direction. Maybe we shall see again how direct is the line for the boy in the grades, through high school and college, and all other preparation to the objects of life. Maybe the mind that was in him in this matter will be in others. It is the hope of a new and better world.

When one begins to study the objects of Jesus as they affected his life decision and must affect ours, if we are to share his life and objects, one is at once impressed with the wealth of what he proposed to do. A half dozen or more capital sentences can be found, all apparently on the same level of significance, all equally descriptive of his mission. I preached my own first little sermon more than forty years ago from the text "The Son of man is come to seek and to save that which is lost," and the subject of the sermon was "The Mission of Jesus." But that same subject could have been based upon other texts just as clearly as upon that one. For example: "I am come that they might have life." Or the ringing declaration to Pilate: "To this end was I born, and for this purpose I came into the world, to

bear witness to the truth." You see that no one sentence of his fully covers what he proposed to do. One takes the first of those sentences just quoted and becomes an evangelist, another takes the second and becomes a general benefactor, another takes the third and becomes a Christian teacher. We make a great mistake in our everlasting efforts to summarize everything. The objects of the largest, most truly first-class lives do not admit of the nutshell treatment. The really abundant life does not readily lend itself to characterization by epigram. Those persons, those churches, those states which can define their whole object or even their supreme object in a single sentence are not worth most to the world. They have the keenest edge, but the keen edge is a narrow edge, and life's highest quality is neither keenness nor narrowness. A creed with a single doctrine, like a platform with a single plank, is very appealing to single-track minds, but neither makes adequate answer to life's manifold needs, though they are often accompanied by a zeal in their behalf that is not given to richer creeds and better platforms. But if there is any one lesson in religious history, it is that "the whole stress of religion should never be laid upon one part of it." The glorious gospel of the blessed God is as rich as the nature of God himself and ample for every real neces-

sity of all human life. Let us, therefore, gladly abandon the effort to state life's objects in an epigram or rest their whole weight on a single sentence.

I suspect that at this point we meet a principle that is not usually recognized in connection with life decisions. I do not remember ever to have seen it discussed and I certainly have never treated it myself even through years of speaking on this subject. And I am rather ashamed to have overlooked what really seems like something altogether worth while and what may possibly be a commonplace to the minds of other men. The principle is that there is a real and profound difference between the decision for a particular occupation and the determination of life's large objects which must be worked out in every true occupation. We are disposed to be satisfied with what is really the minor decision, whereas the really great concern lies far beyond it. The particular calling or occupation is important as any instrument with which a man does his work is important, but the occupation is at its best only the agency, the means, the instrument with which a man carries out in the world the large or small, the high or low, the good or bad, the holy or unholy objects and purposes of his life. Everything depends upon what those controlling purposes are. They reach

through all the activities and through all the years of any man's life.

Because this matter is so significant it will be worth our while to go into it somewhat further. Let us suppose that any student here believes himself to be called to the ministry, called by all those forces that lie in every true call, called as certainly by God himself as Saint Paul was called to be an apostle. And let us suppose that such student, perhaps against his own will, in utter change of all the plans he had made and prefers, with genuine distrust of himself as he faces what he regards as a calling far above him, at last obeys this call in the spirit of obedience and consecration that links him with prophet and apostle. He sees the heavenly vision and will not be disobedient to it. It makes the heart beat fast to witness that event in any youth's life, especially if one remembers a like event in his own. Really it is no wonder that it makes such a deep impression upon the youth himself and upon his friends. It stands toward his lifework as conversion does toward the Christian life that follows. Going through that wonderful gate of call or conversion is so glorious an experience that it often seems to be the climax and high point both of ministry and Christian life. Men go on through life telling the story of their "call" or their conversion, ever telling

it as their experience. They repeat all the stirring details, the time, the place, the conditions. They go through the gate over and over again, or warm themselves year after year in the fire through which they came into ministry or Christian life. Dramatically converted men go through life telling the dramatic story of their conversion, often as though this which should be the beginning of a Christian life were the whole of it. And dramatically called preachers never weary themselves reciting the thrilling story of their call, a call which grows in the telling as good stories always do, as though the call *to* the ministry constituted the ministry itself. All this has been both a strength and a weakness in the lives of many in our own and other churches, a strength in the clearness and power of conversion and call, a weakness in the everlasting failure to place that experience as only the entrance to an ever-enriching life and an ever-deepening service in the ministry. For, after all is said, the real question for any best youth is not whether he is called to the ministry or whether he obeys that call; the real question is what he proposes to do, to live for, to labor for, to die for in that ministry. What does he set before him as its objects through the years of his youth, his manhood, and his age? What are the objects which he must win or fail, which he must

try to achieve or die? What rich, living truth will he use and use to set men free? What will he do to recover lost sheep or recall lost sons? What Christlike ministry of consolation will he show toward the world of awful sorrow that breaks the hearts of men? What steadying, guiding, encouraging, inspiring relation will he sustain to childhood and youth even in its trying years? What course will he take through the tangled moral evils of the town he lives in, and the world of his day? In a word, again, what will be the objects of his ministry—the objects that lift him in his youth, that call him like a trumpet in the heat of life's noon, that make his sky to shine as he goes toward life's evening? What are the objects that he will set before him as that other Minister did, with such clearness that he can endure the cross, the cross of all the things a town can do to him, and despise the shame, the shame of poverty and opposition and even defeat, as long as his objects are like his Master's? Do you see? The objects justify the call, the objects sanctify the decision. Really nothing else does.

I pass by missions and teaching and medicine because, in a sense, they are easy. The relation between the decision to enter any of them, and the objects that fairly inhere in each of them, any one can see. Let us assume that this is clear,

and go on to consider two or three other callings which are not thought to be so easy, which are not thought or spoken of as "callings" at all. And yet many of you will go into one or the other of them. Must you in so doing leave all consecration behind? Must you in so doing separate yourself in spirit from your fellow student who heads toward ministry or missionary service? Must you turn your back upon the gleam which they follow? Must you be disobedient to the vision which they obey? Worst of all, must you miss the companionship which they have? Are you barred from saying, "Master, I will go along with you wherever you go"? Does the life journey with him lead only to the pulpit or the foreign field? The scribe said he would go with the Master. Was the rich young ruler prevented by anything except his selfishness from saying it with equal loyalty?

Let us look, then, at what we call business. Let that term have its largest meaning. Let it include all that great big enterprise that engages and occupies such multitudes of great big men; that enterprise that runs into economics, commerce, industry, comfort, welfare, and activity that make up such a tremendous portion of the life of the world. Many of you will make your life decision for business. We need not try to conceal that fact from ourselves. Must we say

to all those who do make that decision that they can have no fellowship with the Great Companion in their occupation? Has the door to business written over it those utterly despairing words, "All hope abandon, ye who enter here"? Must one facing that way face entirely away from all spiritual ideals, all those principles that we have been considering, those principles that seemed necessary if we would save our souls? Or does our distinction between life decisions and life objects come to our relief at this point? Let us see.

We need be under no illusions as to the spirit of business, take it by and large. Neither big business nor small business is conducted with primary reference to the law of love. We need not charge it with dishonesty at all, but we do it no injustice in declaring that the governing law, the ruling principle of trade in all its forms is the law of gain and the principle of profits. The fruit of the spirit of modern business is assuredly not "love, joy, peace, patience, kindness, benevolence, good faith, meekness, self-restraint." The business world, the men of business themselves being the judges, is not a friend of grace, to help anyone on to God. The spirit of business is not the spirit of Christ as business goes on in the present age. It never has been in any age. No one can read the Gospels with-

out feeling his own intense anxiety for people who get involved in the struggle for wealth, or even the absorption in material things at all. Words that would be denounced as extreme if spoken by any country pastor were spoken over and over again by him, seriously, thoughtfully, faithfully. He does not say that men in business cannot be good men, but he evidently thinks that special grace is needed for all such men.

And I think you will find all too many men who think they cannot succeed in the various kinds of business if they apply the principles of Jesus to their business and who fix up some sort of compromise that will enable them to do as well as they can. They want to be Christians, they do not want to be cranks, so they become worldly-wise and avoid being righteous overmuch. Also you will hear a lot of men announcing their life decisions with business in view of these words: "God wants some men to make money for him, and I think I can be one of them." For forty years and more I have been hearing college men say that, and have been watching the outcome of it in scores and hundreds of lives. It is not a very encouraging experience. In the long run the emphasis has mostly shifted, and men have made "money" in capitals, "for God" in small type. They get the bulk of the money they make, leaving for God only diminishing returns. Some-

times they drug their souls by quoting Jacob and talking of the tithe that is the Lord's, as if the rest, the most, belonged to them. Probably the worst bookkeeping in the world is the bookkeeping with God on the part of men who set out to make money for him. I am not mincing words or putting this on an easy basis for you. You will go into business, lots of you, and I am trying to tell you how the Master looks on what it involves, knowing full well that when the commercial spirit gets controlling hold of any man in ministry or anywhere else it ruins him in the soul of him.

Is the case then absolutely hopeless, as it looks to be? I do not think so. I cannot let the vast majority of men go into an occupation without trying to show them how they can do it and yet keep step with the Master of all life. We must have recourse here to the deep distinction between our occupations and our objects. If the object is to make money, the man is gone. If the object is simply to make an ever better living, better as judged merely by physical and un-Christlike tests, then the man is gone. If the object works out so that God always gets the small end, then the thing is wrong. But if in the everlasting struggle between the spirit of the age and the spirit of the Master the latter always wins; if God does always get the long

end both of the life and its outcome; if this standard counts for more and more and the standards of the world for less and less; if the objects of Christ control with ever-growing power your own objects; if mammon is ever your servant and Christ ever your Master; if you grow ever more certain that it is far easier to make your way against a crooked generation than it is to mock or deceive a perfectly straightforward God, then you can go into business with hope, courage, and a high heart. Only you must resolve to do it this way even though you are the only one. In this you cannot condition what you do upon whether others will do it this way. That would be easy. But you must do it this way even if no man stands with you. For then, and then only, will Jesus Christ stand by you. If you go into business as a vocation you must go in with the mind that was in him toward the objects of your business life. The one tragic overwhelming failure and bankruptcy in that calling is the failure to have his mind, and the bankruptcy which follows. For that bankruptcy is moral and personal. If it is impossible to do business successfully on Christ's principles, it is even more impossible to live successfully on any other principles than his.

Or take the editorial calling. Many of you look ahead to some sort of relation to the periodi-

cal press. Some hope to write for magazines or to edit one of them. Some plan to be correspondents, reporters, and finally editors of daily newspapers. Hardly any occupation open to Christian scholars offers finer opportunity for Christian service than the occupation of a Christian writer. Never did the printed page, especially the daily or magazine page, reach so far. Never was it more important to have journalism in all its reaches and ranges sanctified by consecration and purpose, made in the deepest sense a calling rather than a profession or occupation. And it has never been harder than it will be in your lifetime, the time when you are working out your life decisions in life service, to make a calling of it. Journalism of all sorts has been incrusted, as other professions have been, by the spirit of commercialism and conformity. Men write what will sell, what editors and readers will buy. Men print what they think the public wants. Or journalism reflects and photographs life and thus creates more of the thing it portrays. It is reportorial rather than creative and constructive. Here, then, is an opportunity which can only be hinted at, not described in these brief limits. Some of you have been called by journalism. You cannot fulfill your calling by taking your keynote from the counting room, the party platform, or the sentiment round about you. You

cannot be a minister of Christ in that high calling unless you bring the mind of Christ to that calling. It was important beyond words that the writers of the Old and New Testaments should have been moved, guided, helped by the Holy Spirit. They had such inspiration for their writing as they needed to interpret the mind, the purpose, the ways and the love of God to the world. What they wrote remains the world's most precious and useful literature. I have more than once tried to prove that they were truly inspired by the Holy Spirit. I have been deeply interested in the inspiration of the prophets, evangelists, and apostles. But to-day I am also greatly concerned about what Henry Drummond called "the contemporary activities of the Holy Spirit" among modern men and women who write. Will you, facing that career, face it in this light? Will you set before yourself a creative, constructive journalistic ideal and life, or will you simply content yourself with being a reflector, photographer or reporter of the life about you? Your answer will determine whether journalism is to be an occupation or a calling in your hands. What has been done by such inspired Scripture or writing as we have leads me to long that a whole generation of writing men and women may write what may in our modern life be profitable for teaching, "for re-

proof, for correction, for instruction in righteousness." On this basis journalism will come back to its own and to its throne, and journalists will take their place as the called of God for a service no one else can perform.

One other occupation that is regarded as difficult when a Christian student is making his life decision is the profession of a lawyer. After an address to the Student Conference at Lake Geneva last summer, one of the best of the men on the grounds expressed real regret that no word had been said by me to help the sincere, earnest men who were there looking toward law as a lifework. He pointed out that they are earnest men, men who want to serve Christ in their lives, men who want to do it in the legal profession, but are partly made to feel that in that profession they cannot. After what he said I too regretted my omissions, though that is more common with me than with my audiences.

I need not raise again the questions that were raised in introducing the paragraphs on business as a calling, though many of them and many more would apply here. They are taken for granted as confronting us now as they did then. And in addition there are some rather discouraging words about lawyers in a very significant place. In the New Testament the lawyer does not appear to very good advantage. And in the

common opinion of the profession itself and that of the world concerning the profession it is not regarded as one of the eminently Christian professions as such, though many eminent Christians adorn and honor the profession by their membership in it. The real question, however, is not whether a man can be a successful lawyer and still be a Christian. That question is answered by the lives and characters of many men who have shown that this can be done. The real question for men at the age when they are seriously making their life decisions is whether they can make their decision with the consecration that marks the Master and on the principles upon which he based his own life. They want to become lawyers, and they do not want to break with Jesus. (Of course, this applies to those to whom it applies, and not at all to those who do not care for him, who make all their plans without reference to him.) Can they make this decision at the altar, or when they are remembering Jesus Christ in the holy communion, or when they are looking him in the face, or facing a lifetime which may be spent with or without him? Of course, if they cannot, then there is but one thing to do. They must turn their backs upon the profession they desire for the sake of their loyalty to the Master whom they adore.

But here I think we must have recourse to three considerations. First: The law is not all on the same level. There are kinds of lawyers that no decent, earnest man can be. There are low conceptions of the profession and low practices in it which cannot be chosen by any youth who looks ahead to a noble life. On the other hand, there are lofty, holy ideals of the profession sacredly held and honored by sincere men, who in their calling and by their calling preserve their own integrity unsullied, like the spotless ermine, and through the years hold society to obedience to law, to respect for truth and confidence in justice. Men of this sort stand before the youth of every college as examples of the better way.

Second: The distinction between life's decisions and life's objects holds here, holds here perhaps in a special measure. The deeper question of one's final purpose must be answered. Does that purpose walk in even step with the purpose of the good and great of all the ages? Does it go steadily, unswervingly, at any cost toward making on this earth, among men and nations a true republic or kingdom of law, of justice, of righteousness, of truth and fairness between men, of freedom from oppression and legalized wrong, of security for the weak, the safety of society and the only liberty there is,

liberty under law? If the decision to go into law cannot bear these tests as to its objects, it cannot be made in Christ's name. And that is final. No man can deliberately head toward the low, mean practices of the law and do it in Christ's name or on his abiding principles.

Third: I am including in the words "law as a profession" all that large and valuable public service which really can only be fully and perfectly performed by the aid of men of legal training. And I declare my conviction that men with the right legal training and the right spirit with it, men who are not slaves to legal pettiness and technical formalities, men who share Christ's objects in the world and have his devotion to those objects, have an opportunity for Christian service to-day that such men have not had in any Christian century. They have the chance to redeem the profession from the work and reputation of their forebears in the New Testament. In that day a certain lawyer tried to trap Jesus Christ and to puzzle him by questions. In this day the right sort of lawyer has a glorious chance to help Jesus Christ make straight the legal paths in which men and nations can walk, as they go not toward a League of Nations, but toward the Kingdom which is love, joy, and truth, the Kingdom of holiness on this poor old earth of ours. If you are going in like

this, with this object governing and controlling you, you may look just ahead or just at your side for the figure with the seamless robe and sandaled feet. And if you see him, strike step with him and go on.

One day a group of bishops called upon the President of the United States, as their predecessors had done for more than a century, to assure the President of their loyalty to him and prayers for him. One of them—now in the skies—read a brief address in which he referred to himself and his colleagues as ministers of religion ordained to establish righteousness, peace, and goodness among men. He had barely finished when the President, with eyes gleaming behind his glasses, teeth flashing in the light that shone into his face, with high, cracking voice almost furiously said: "I also am a minister of religion. I too have taken the vows of a holy service in the world. I also have been ordained to establish righteousness and truth, and to make a better world for humanity. God help me. I will keep my vow and fulfill my ministry among men."

One other day, not long ago, one of those same bishops sat in the gallery of a noble building in the nation's capital and saw the Secretary of State surrounded by men of the great nations working on the problem of a world without war,

working with all their human skill, all their legal training, and that Secretary at least with all his Christian consecration. And as that bishop watched those men and thought of the world meaning of their task, thought of the Master's interest in what they were doing, the ordaining mood came upon him as at an Annual Conference when men are set apart for the ministry. He wanted to lay hands upon the heads of them and say: "The Lord pour upon thee the Holy Spirit for the office and work of an international statesman now committed unto thee by the authority of Christ. And be thou a faithful dispenser of the truth of God and the ordinances of peace and righteousness in the name of the Father and of the Son and of the Holy Spirit."

Are you prepared to be ordained to such objects as you make your life decision, with the law as your choice? If you are, go ahead. If not, do not go any farther that way.

Finally, the objects of a man's life must be seen in the light of three or four steady flames. Already we have seen that the purposes of a rich, full life are too large to be stated in a single sentence or seen in a single act. Skeleton keys do not work in this kind of personality. You see what a man is going to be, or when his life is fully under way you see what his objects are, or when it is over you get the full picture

of what it was, not in the light of one verbal flash, however brilliant. If it is really worth understanding, it must be studied in its total impression, the impression inevitably made by four or five features. For example, attention has already been called to three or four sentences, each one sounding like a statement of the mission of Jesus. As between those sentences taken by themselves, apart from everything else, one might readily get confused as to the real object of the Master. You have to unite them, relate them to one another, and to all the rest of his sayings in order to get their full meaning. And, indeed, that just about says what I am trying to say. You get your final, complete knowledge of any real man's objects from his total output of serious utterance, from first to last. The impression of Jesus' objects is not so clear and sharp as if he had said just one specific, single thing. Small minds will not get so much out of it, so much that is handy for debate or for use as shibboleths; it will not be so easy to get a catchy sentence upon which to build a catchy career or a petty denomination, as if they could seize a single sentence and ignore all the rest. But you men and women ought to thank your God that you can escape this narrowing, dwarfing conception, and see the objects of Jesus in the sum total of what he said. It is not so sharp and definite, not so

mathematically precise, but it has a personal wealth and fullness, a glory of abundance and a splendor of universality and an appeal to the largest life in it that make two things forever sure. These words, these total words, are spirit and life. And these words shall not pass away. They will, as Dean Stanley said, pass into literature and into life, but they will not pass away.

You get the same impression in the same way by a study of what he did. He never created the impression that what he was saying or doing at any given moment was unimportant and might be ignored. And he never created the impression that the individual thing was the only thing he was interested in. Yet here, again, superficial minds can easily mislead themselves by the partial view and lay the whole stress of his activity upon a single act. And if you press that far enough, you can base your own mission upon washing men's feet, or walking on the water, or riding on a young donkey, or cursing barren fig trees, or driving evil spirits into pigs. Every one of these things Jesus did. But any man would be a foolish man who should seize any one of them or any other single act of his life as though it fully expressed the object of his life. Here, as in the case of his utterance, you have to interpret the objects of his life by the grand total of his activity, the full output of his deeds. What

he did through his whole wonderful life—the miracles he performed, the common good he went about doing, the countless deeds of mercy, kindness, usefulness, and righteousness, recorded only in part—shows what he meant to do, what the objects of his life were. There are words of his that you can hardly read if you think of them in this light. In the very greatest night of history you hear him saying to his Father these two sentences: "The truths which thou didst teach me, I have taught them." "I have done perfectly the work thou didst give me to do." In speech and deed, in total speech and total deed, he revealed and worked out the objects of his life.

Mr. Gladstone had religion as the very basis of his life. He wanted to enter the ministry. He did go to Parliament. But the mere choice of a profession could make no difference in the ground tone of his thought and life (Russell, Life of Gladstone).

You see it also in Jesus' total plan for all the large variety of people that he touched, labored for, worked with and worked upon. This relation to people as bearing upon life's decisions and revealing life's objects is so full of meaning that it must be made the subject of an entire study before we have done. At the risk of anticipating now and repeating later, let me say that

here again the test does not lie in what he did or proposed to do with one person any more than it did in one truth or one deed. His relation to Peter was not the only relation he sustained any more than the new birth was the only truth he taught or healing lepers the only thing he did. In making his life decision and in making yours, the total relation to humanity is the vital thing. The object of life is tested by what one proposes to do through his whole life for mankind as a whole. All personal life must get its benefit.

The object of life as affecting and illuminating life decisions can be seen also in what one earnestly, steadily, and passionately prays for. Hardly anything more clearly reveals a man's real purposes than the temper and tone of his prayers. It is amazing to observe that unconsciously, perhaps unintentionally, prayers are usually selfish. You can pretty nearly tell what a person is or is going to be by hearing, particularly by overhearing, what he most earnestly asks God to do. For real prayer is much more than simply a pious wish piously uttered. At its best it is a man's highest and deepest desire laid down before the Almighty, all-wise, all-understanding God. It is a real desire put up to the Person who may grant it or bring it to pass. I doubt if any more critically important words were ever spoken to men than these: "Ask what you will."

If you had one wish, one wish for all the world to know, one wish for God to grant, not a secret wish known only to your own soul, not a wish to end in being wished, but one wish as the full desire of your life, one wish to be realized in the world, one wish to have your name attached to through the centuries, what would it be? Do not answer in a hurry. Do not be superficial and trifling about it. Keep steady while you look it over and look it through. This is not an imaginary or hypothetical suggestion. You have one such wish. Whatever it is determines the real object of your life and the real meaning of your life decision. He had such a wish. You have it. It takes many forms and reaches into many areas, but the thing you genuinely ask God for is the thing that in the long run you want done in your life.

Of course all this finds chief expression in what a man lives for and, if he has the opportunity, dies for. The objects of his life, the objects which govern his life decisions, really determine all the ends he aims at. For them he spends his days and nights. For them he toils and suffers and sacrifices. For them at last he cheerfully lays life down and counts the end worth the price. And it is good that in the world where you are to spend your years there are so many things worth living for and worth dying

for. Not everything that men do will bear so much weight as the weight of a life and a death. A lot of things are not worth any such price, but if you have come thus far on the principles we have had before us, and especially in the company of that other Person, you will not care for those unworthy things now. He is worthy; the objects of his life and death justify what he gave for them. There is a glorious chance to complete his work, even to make up what was lacking in his sufferings. He is still in it as in the days long gone. I know nothing better for you men and women than to get into it with him for life or for death.

IV

THIS MIND TOWARD THE STRENGTH OF LIFE

It surely is not necessary to say again that a life decision is only the beginning of a lifework. David Livingstone used to say, "The end of the exploration is the beginning of the enterprise," which we may paraphrase to read, "The end of the decision is the beginning of everything." You make the decision some day in a swift, vital hour, but you do not have it over with in an hour. The years pack themselves into the moments and the years make the moments immortal.

> "Heard are the voices,
> Heard are the sages,
> The worlds and the ages.
> Choose well; your choice is
> Brief and yet endless."

Because of the long reach of a life decision, because it must be tested by the logic and experience of the years rather than the logic and emotion of the hours, it is necessary at this point to utter two serious cautions. First, do not go into a calling for life that will wear out

in a few years. Your calling ought to last your lifetime. It is a pitiful thing to grow tired of your vocation while the day is yet young, to "catch up with your horizon" before you have reached the middle of your journey. Second, do not go into a great calling on a small motive, or a narrow basis. Especially do not, for small reasons, just drift into any high occupation for the purpose of trying it to see how you will like it. Men who try the ministry to see whether they will like it usually end by trying the churches more sorely. Men who try teaching or medicine or law saying: "If I do not like it, I will try something else," are trials themselves from the start. They are off the center. Making life decisions on the basis of personal liking or disliking is one of the worst sorts of egotism. Life decisions should never be made on an egocentric basis.

Life decisions should be made on such principles and for such reasons as will secure a sense of strength and steadiness, as will take the fret and uncertainty out of a man. He need not have the sense of personal strength—that would be vanity. He must have the sense of strength of calling—that is power. You may well be modest and distrustful of yourself, but restlessness in and doubt of your calling are utterly destructive of power in it. You may, like Saint

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Paul, feel that you have your treasure in an earthly vessel, but being in this service, and mindful of the mercy shown you in putting you in, you must not be a coward and you must "not lose heart in it." And as you draw near the end of a life on this level, even though you may be battered and wounded, showing loss of limb and many signs of battle, you will cry out with Roosevelt the strenuous, "It has been a bully fight," or with Saint Paul the aged, in language more dignified but in the same spirit: "I have fought in a good fight. I have gone through the glorious contest."

Our duty to-day, in addition to all that has gone before, is to find or lay the foundation for such strength and steadiness, something that will throw

> "God's greatness round our incompleteness,
> Round our restlessness his rest."

1. In order to have a permanent and sustaining sense of strength in what you are doing, you must have an undoubted and abiding sense of its human value and necessity.

There is a real difference between human necessity and human advantage. Men are easily confused between the thing that looks desirable and the thing that appears to be necessary. They are confused in this regard concerning Jesus

himself. To some very devout thinkers he appears only as an advantage, the very best among many who are excellent. They think it would be distinctly good if he were everywhere approved and his rule universally accepted. But, surely, this does not adequately interpret his own idea of his own calling. Such a ministry, such a service as his could not have come to pass, could not have been endured, could not have been carried on steadily if he had not felt it all the while to be a human necessity. It would have broken down, just as many earnest lives do break down, if it had rested on the foundation of simple human benefit or advantage. One can see a half dozen places where only the sense of human necessity carried Jesus through. He could not have paid so big a price, or have endured what he did endure, simply for something that was desirable. Hutton has some profoundly significant sentences in one of his studies: "I have little hope of any passionate and cordial return to Christ except out of a returning sense of necessity. Deep calleth unto deep. Religion when it ceases to be felt as necessary begins to chafe. It is the utter necessity of faith which flings us on the breast of God." Many times since our return from India, China, and Japan, men have asked seriously whether the people of those countries are

not getting along pretty well with the religions they have. The question always disturbs me. It seems to indicate that Jesus Christ is not a necessity to certain parts of the world; that maybe there is some other way than his or some other name than his; that his objects are only admirable—perhaps most admirable—among other good men's good objects, but that neither Jesus nor his program is a necessity. Wherever that impression exists it weakens Christianity to the point of destroying its power, and leaves us helpless before life's deep, real needs. Indeed, it only puts a soothing ointment into our hands and not a real cure.

This same effect is produced when one comes to feel that he might as well do something else, that what he is doing is not essential to anybody, and that it is not essential that he should be doing it. He can go on through life as millions have done and are doing. Life will have no more meaning for him than it has for other millions. He will be neither prophet, priest, nor Messiah. His life will never strike the deepest note or show the sacramental quality. Obstacles will easily turn him aside. He will not go forward with his face set toward Jerusalem at any cost. A reduction of salary, a small criticism, a petty opposition will make him fling the whole thing to the winds. Or, what is just as bad, he will abandon

his primary passion in his calling and give himself to secondary and immediate plans, to giving people what they want. And he will talk of democracy and the voice of the people, of responding to popular demands and appeals. If Nineveh does not want him or appeal to him, he will try Tarshish. The voice that sent him, the necessity that was laid upon him, will grow dim in his ears and light upon his conscience. He will easily turn to the Gentiles, discount his mission, abandon his early consecration, and for the rest of his life talk the language of prudence and pessimism. What is far worse, he will show a weak will, a weak personality, and a weak hold upon his calling. Nothing but an abiding sense of the necessity of his calling will sustain him in strength as he goes forward in it. For good reasons, like loss of health, one may in special cases be compelled to change the form of the life in which he fulfills his life decision, but if he changes the spirit and purpose of it, or lets down the passion of his devotion to it, "then dies the man in him." A broken voice may force you to quit preaching, but if you quit because you have lost your vision, lost heart in the ministry, lost the sense of God's necessity to human life, the Lord have mercy on your own soul. For Jesus Christ is not a temporary answer to a temporary need, he is the permanent answer to the eternal,

unceasing necessity to which there is no other answer.

2. In order to have a permanent and sustaining sense of strength in your calling you must have an abiding and unquestioning consciousness of its absolute altruism and unselfishness. Nothing will more surely undo a good and sincere man in his lifework than the feeling that there is a selfish element in him or in it. Of course, there are people, plenty of them—too many of them—who make no pretense of unselfishness. They are in things, often in the best things, with a jaunty air and a blasé attitude toward selfishness, as though it were of small concern. But these are the people who stay in things while they are going well or while there is some advantage to themselves in staying in. They do not get anywhere near the center where Jesus moved and was strong. They wear a cross, but they do it for symbolic and decorative reasons. They do not at all get into Saint Paul's deep words about being crucified with Christ. Indeed, they resent any pressing of this idea as extreme and fanatical. They are devotees of the reasonable and moderate. But in this business of unselfishness there is no such thing as the moderate and reasonable. That way cannot be fitted into the way of Jesus. He did not live his life on the common basis of sharing half and half. He certainly

did not adopt Jacob's standard which seems so wonderfully liberal to so many people. I met a man one day who was fairly bursting with spiritual pride and a sense of unselfishness because he had that year given ten thousand dollars for Christian work of various sorts and had only kept ninety thousand for himself! He was an entirely sensible and practical person from his point of view and from the conventional point of view. Of course, his universe never gets disturbed. He keeps it steady. And, of course also, his universe never gets ahead. It just goes round and round until some time, his time or some other, there is a crash. For there is no way to preserve the steadiness of life year in and year out, from one generation to another, except Jesus' way of perfect unselfishness. You may not think him practical, but his practice is the only one that works. His basis is the only one that keeps a person steady and strong in the face of all sorts of experiences. The things that happen to men do not differ so much as the things that happen in men. The only persons who are steady in an earthquake are the people who are not thinking of its effect on themselves. The Master of the absolutely unselfish life is the only one who can be calm when the boat is tossing. Thousands of men have ruined themselves and their callings by becoming anxious about their

own fortunes in their callings. They have lost their power to do the highest good, they have become fussed and troubled because they have come to look for the personal advantages that they think belong to doing good. Churches often go a long way toward ruining their altruism by their anxiety over the question of the credit they get for being benevolent. You may depend upon it, the selfish life is never a strong and steady one. Selfishness permanently disturbs the balance, and upsets the equilibrium of the spirit. If you are making your life decision with the idea that you will make some bread for the multitudes and some for yourself, that you will save yourself and as many others as you can, that you will do all the good you can and get all the rewards and advantages out of it that can be made to come your way, you are laying up for yourself a life of restlessness, discontent and unsteadiness. You will be weak in your spirit and in your calling, weak where weakness is fatal, in the center and soul of your very being. You can walk that way if you want to, but you cannot look for the fellowship of the Great Companion who never wanted anything for himself. "I used to wonder at the cross," wrote an American soldier, "but not now. I think Jesus was a lucky man to have a chance to die for a great cause." There is no other way to tranquillity.

3. You can get and preserve this sense of strength by making sure that your life and life purposes are in line with the best ideals, purposes, visions, and dreams of the best men and women through the centuries.

The world is not beginning with you, even though you may think so or may wonder how it has got along at all without you. The stream of history has been running a tolerably long time. You are about to get into it either to row or to drift. My first anxiety is that you shall have a fair general understanding of it, and my second that you shall have a right relation to it. We are not starting the world all new. Some people think it would be well if we could smash the existing order and begin all over again. Of course this cannot be done, and such experiments as the French Revolution and other efforts do not greatly encourage the idea of doing it. In the effort to get a fair general understanding you will quickly see that history has not all been bad nor all been good. This stream that you enter is not absolutely pure nor perfectly polluted. It might be worse, it might well be much better. Your ancestors were men and women of many faults and many virtues. They were about as wise and about as foolish as their descendants. From them you can learn many things to do, and likewise many things to avoid.

"The Faith of our fathers" of which we reverently sing had many superb and shining qualities and a lot of errors and crude superstitions. "The oldtime religion" was good in those blessed respects in which it was good, but it evidently was not good enough to make our fathers perfect or to save the world through which they passed. That a thing is old does not prove it to be either true or good. Its age may only prove it to be tough and enduring.

Nevertheless, into this mixed inheritance we come, and come inevitably. There is no other way to get into our world except through this flowing human stream. We cannot ignore it or go round it. Suppose, then, ignoring further figures of speech, we look squarely at our attitude to the life we come into and the history we inherit. If we come in as most of our fathers have done, we shall be as restless as they were and as weak as we see them to have been. If we enter the life of our day as Jesus entered the life of his, we may be strong as he was strong, by allying ourselves with only the best and highest forces and ideals out of the past and refusing to conform to or perpetuate the things that ought to perish. The stream of history will grow worse and worse or better and better, according to what is poured into it by all its tributaries, which tributaries for this generation you are.

If the faith of our children is to be any better than the faith of our fathers, if the new-time religion is to be any better than the imperfect old-time religion, it will be because you put your lives for to-day and to-morrow in with the best and against the worst; because you and the next generation and the ones after that forever "work upward, working out the beast" in human life. Steadiness and strength, wholesomeness and freedom, are obtained by improvement, by alliance with the ideals and forces that are excellent. And this comes by purpose, by resolution, by steady determination to have it so. Do not be fooled. The world does not grow better simply because it grows older.

In my youth the township where I lived was divided for road-mending and road-making purposes into districts over which men called supervisors were placed. Some of them were utterly incompetent, some utterly indifferent, some wholly traditional. The roads that were good enough for the fathers and pioneers were good enough for them. Some of them had an idea of better roads for better vehicles and better days. But not one of them made a road fit for a modern automobile, and not one made an all-the-year-round road. You are to join the historic fellowship of road-makers for the King. Some of them have done their work badly. The King's high-

way as made by them was hardly fit for the King's chariot. They filled no valleys and leveled no hills. When the King struck the roads made by them his progress was either stopped or slowed down. The story as told in history is not encouraging or cheerful. Christianity is not half as far along to-day as it ought to be or as it could have been. If this is as fast as it is going to go, it will never overtake or lead civilization. Some of the road-makers made good stretches of road, and the King made swift progress over them, only to strike the rough, unfit, impassable stretches made by other men as they always had been made. You do not get the sustaining sense of strength by working with that group. In your life time, even in mine yet, the highways for the Lord must be made so perfect, by men and women working with the best ideals and best people of the centuries, that the King's progress in a single generation shall exceed anything he has reached in the whole Christian era. These highways must run across continents, run between nations and races, so that the way of the Lord in the world shall be smooth. If you can help to make such a way for him, you will save your own life from destruction on the rough, jolting ways over which your fathers went.

4. You can get and preserve this necessary

sense of strength and steadiness in your life by making sure that you are working with the will of God and not against it.

Another phase of this was mentioned in an earlier lecture, but the subject naturally comes back again at this point. We are likely to be overborne just now by what many people think to be fundamental democracy, namely, running always with the majority, or "It always pays to shout with the crowd," or "The voice of the people is the voice of God." Of course, this is not democracy at all. Over and over the majority is wrong and its voice is against God. We do not get our highest ideals from the multitude or have them confirmed by popular vote. Israel's "saving remnant" was much nearer right than Israel's blundering multitude. When the crowd yelled for Barabbas, the place of real strength and steadiness was where Jesus stood almost alone. The star that stays where it ought to stay, no matter how the waves toss or the ship turns, is worth much more than its weight in gold. The will of God is not tossed about by the gusts of passion and self-interest that often put wrong on the throne. We agreed that we must work in harmony with the best men and women, with the best ideals of the centuries. Well, we must go further than that for the strength that will not fail even if we must climb some new Calvary

as part of the day's work. We must not go into our lifework on a short view or a narrow one, on a dim vision or a confused one. If we are going in to be strong and steady, we must be very sure that we are in harmony with God's will, God's purposes, God's plans for the world in which we live.

We have inherited a miserable idea that the will of God is to be suffered or endured, that it is hard and grinding, that it finds its chief expression in afflictions, personal trials, and disagreeable duties, especially forcing choice youth into unattractive occupations. I think in my youth I always heard the will of God spoken of in a tone of resignation or conscious martyrdom or with a snivel. Shouting Methodists were plenty, but I never heard any of them shouting over the will of God as a thing to be done. They were always shouting over some experience of the love of God which was to be enjoyed. But the will of God for them came nowhere near the region of religious enjoyment. If they got any pleasure out of it, it was in spite of the will of God. It remained for me to discover in later years a different note in the matchless life. "I do always those things that please him." Wherever, whenever, whatever he wants, I am for it, for it is the best thing going. It is as if Jesus heard God always saying, "Come, let us do this

or that, let us go here or there," and had replied with an emphasis Roosevelt never touched with his favorite word, "I delight to do thy will, for there is nothing better." Even in Gethsemane he said, not with a sob or an appeal for pity, but with a shout and a tone of victory: "His will, his glorious will, his beautiful will for the world and for me, be done, done no matter where it leads. Rise, let us be going, before Calvary gets away without my having the chance to climb it with a cross."

Jesus had a lot of enthusiasms, but his enthusiasm for the will of God in the world and in his own life amounted almost to an obsession. It was not a vague enthusiasm for humanity or for an abstract principle or a good cause. He reveled and gloried and, if he had done such things, he would have rioted in the will of God. And in Jesus' relation to God's will you must get to it. In him you must see what it is and ought to be for you. We too vaguely take the will of God into account or do it only as a kind of final throw of pious submission. Jesus lived in it. It was his strength, his steadiness, his peace, his everlasting rapture.

It must be interpreted in the light of such questions as these: What does God propose in the world? What kind of a world is he really trying to make? What is he trying to do, what

has he been trying to do for men and races? What is he trying to teach people and trying to get them to be and do? If he had his way, if his will were done, what would happen? What kind of a world would it be if the will of God should be done in it? How would we be living in this year 1922 in the United States, in Europe, in Africa, and Asia and the rest of the world if the will of God as Jesus knew it had been done for the last score of years or were being done now? What would be happening to the poor, the rich, the ignorant, the educated, the weak, the strong, the Negro, the Jew, the Chinaman, the Russian, the German, the Englishman, the American, if the will of God were to be done? I am for it. I cannot see anything else with any great promise in it, cannot see anything else worth tying up fifty years of endeavor to. This holds the future. If we are going any way that is worth going, this is the only way to go. There are no other standards worth conforming to. This is not a party ideal nor a partial one. Will the Pharisees and the Sadducees and all their modern successors, and all others who divide the body of Christ, please step aside or step into line. The youth of the world, the youth of the colleges are proposing, God bless them, proposing with a shout, to make a new fellowship, a fellowship with Jesus, the fellow-

ship of those who love and do the will of God. It will be fair as the moon, bright as the sun, and terrible as an army with banners. This is the really going concern in the world to-day. Are you in it? God is the great endeavorer, trying in a thousand ways, all of them good. Are you with him? He has the only plan that looks as though it would work. Are you going into it, or only partly in, or wholly into some other? If you want to know the will of God, if you want to love it, if you earnestly want it to be done, get into it in faith, fellowship, endeavor, and enthusiasm with Jesus, who knew what it was and what it would do, and who conformed his life to it.

5. You will get and maintain the sense of strength and steadiness in your life and its purposes through the abiding conviction, based upon wisdom, that your life plans, if worked out, would work well.

There is such a thing as Christian pragmatism, the trial of a philosophy or plan by the simple test, "Does it work?" By this test your plans must be judged, by it the purposes of Jesus himself are judged. In his case we are making a fundamental blunder through getting our tenses and moods confused. There has been a lot of foolish speculation over the question: "Would his plans have worked well if they had been tried

through?" The implications in the question are that he belongs to the past and that the fair trial of his purposes is no longer possible. Nothing could be further from the fact. He and his plans hold the present and the future. At this hour there is really no other who is even claiming to have a world plan. But the real question here is whether your life decisions lead you to a life program that will also surely work clear through for world advantage. Human life and society are far too precious to be experimented on by theorists and charlatans who do not know how their experiments will turn out. And your lives are too valuable to have them destroyed by the fever of uncertainty and wonder as to their outcome. Your generation ought to do something far better than just to leave the world as you found it or even a little better. The slow progress of past generations is too slow. We have made inventions and material improvements for life faster than we have made moral gains. This generation that is now young ought to change that. You will have the same sense of weakness and unsteadiness that your fathers have had if you bring no higher tests to your lives than they brought to theirs. As Thomas Arnold put it, "We must be superior to our fathers or we shall be monstrously inferior to them." Old heads are weary, but we are persuaded better things of you

than of ourselves. When we were young we quoted the words of Lowell, then living as we were, with Civil War and slavery echoes in our souls:

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."

But the choice does not go by forever even though it goes by for one group or one generation. "Every day is a fresh beginning" in a very real sense. "Every morn is the world made new" in a very true way. And the new choices come and keep on coming until or unless we have sinned away the day of grace of new opportunities.

I fear sometimes that God may have grown discouraged with my generation as a whole, though it has done some glorious things; that he may be saying, sorrowfully: "I cannot expect much more from that crowd. They have grown spiritually conservative and cautious and have lost the spirit of adventure. Maybe the best that can now be expected of them is that they shall

not stand in the way of youth while youth girds up its loins and ties its shoes to run as heralds to prepare the way for the King who comes." For it is Jesus or nobody, as the thing looks to-day. And, really, also he has to depend upon the youth of America and Britain, the youth of Asia and Europe, the youth of Africa and the islands of all the seas to give him a new real chance again in the world. Are you with him? Can he count on you? Has he your vote? Do your decisions match up with his plans in this sure fashion?

We are fairly worn out, but he is not worn at all. He is neither exhausted with weariness nor pumped out to emptiness. Suppose, then, the youth of to-day should enthusiastically go after him, loyally go with him, go the whole length as their elders have not done, should give him their word and stand by it as he stood by his, what would happen?

Jesus must depend on the men and women his own age and younger for certain things older people cannot give him. Jesus was twelve when he made the doctors marvel at him as at a prodigy. He was thirty when he began his ministry. But then men of fifty and sixty find it a bit hard to give themselves absolutely and unreservedly to the leadership of a man of thirty, especially if his way looks a bit revolutionary to

them. Men of that age get in the middle of the road, they are afraid to violate the speed limit, they talk about the fathers and the old order and caution their age not to go too fast. It was so in Jesus' day; it is so to-day. College men on both sides of the sea will listen to men of my age respectfully because of our age, but they will not leap to our message as they did when Henry Drummond at about thirty years of age went from college to college with the breath of the morning on him, calling men to follow that Other One who was the same age as himself. I think I can understand the elders and members of the Sanhedrin who did not understand Jesus, but I cannot understand how the youth of his day, or the youth of any day, fellows like that rich young ruler, failed to see his meaning for them and their value to him, and let their chance go by.

For example, there was a day when he knew and explained how to save the world. He had thought it clear through. He knew the truth, the power, the way. He saw the end from the beginning. His plans would have saved the Jewish nation for its real uses, the uses that have been utterly perverted and hopelessly degraded in the world. He knew the way to save the Gentile world that had no special relation to him. The men of his day, the elders and the youth,

balked and failed him. They took a referendum and put him to death. And the so-called Christian centuries followed, centuries that are covered with blood, centuries that have come to a culmination before our eyes in a moral and spiritual world welter. The history of it all is not very comfortable reading.

He knows now how to save the modern Jewish race, the race whose history is both tragic and glorious, whose condition is both pitiful and powerful. The way to its salvation lies not in Zionism, nor the return to Palestine, nor in the observance of the ceremonies of Moses, nor in the ancient and wonderful law. The old Jew came over those paths, to the turning point where he went in the wrong direction. The old Jew is still trying the old way, and it does not work. The young Jew of this day has again the chance of the young Jew of Jesus' day, to go with him instead of with the Sanhedrin. He is young. He appeals to youth. The young ruler of to-day, ruler of Jewish opinion, can do better than his ancient ancestor did. The other one walked away from the only Saviour of the race and the world. The one now living in New York, in London, in Jerusalem can go with Jesus and maybe swing this generation and the next toward their salvation. There is no other way. *Their* life decisions reach into the very fate of the

Jewish people in the world. They are not merely personal. They are racial.

He knows how to save China and Japan and India. The official classes, the military parties, the hereditary rulers, the hardened conservatives do not see it. They think there is either no way at all or some other way. Their conservatism, their alliance with property and with power and their lack of adventure make them impossible. Maybe they can keep Jesus out and block the way for the only plan that will work well. The hope of those countries for to-day and to-morrow lies not in the young political revolutionists who will grab power into their own hands. For those countries, as for ours, it is Jesus or chaos. And the youth of the universities and colleges, the men and the women who have studied in America and Britain, the youth who are the makers of to-morrow can make China, Japan, and India Christian. Nobody else will do it. No one else has the courage, the vision, the abandon, the freedom, the time, the contact with the future, the forward look. They can harden as their fathers have done into guardians of property and tradition. If they do, the present order will continue until a new earthquake breaks up the world. They can lead their nations as they will, but only by going Jesus' way with him can they lead their nations out. Need I go on? Have you been

thinking only or chiefly of young Jew or young Oriental and not chiefly of young American? Your life decisions run into something far beyond what *you* are going to be or do. They run into the redemption of the nations, into a new history in which Jesus may have his perfect way and the world its final salvation. And you can go into your life work with steady step if these are the principles upon which you walk. And you can go through life without petty fuss and fret if these principles are allowed to give strength and steadiness to you. You will not escape obstacle, opposition, or hatred, any more than that Other One did. But these principles will keep your lives from being broken or weakened from within, and the rest is victory.

V

THIS MIND TOWARD OTHER PERSONS

In the last analysis all vital questions are personal. All life decisions run both soon and late, first and last, into personal relations. They have their final and deepest meaning in their personal contacts and outcome. Causes have no real meaning other than their personal meaning. War is not an abstract matter, but an intensely personal one, involving the very lives of both soldiers and civilians, involving them both in misfortune. Poverty is not a vague, abstract, impersonal condition, to be understood by a study of charts, or cured by an aphorism. Poverty is tragically personal and has to do with the food, the clothing, the homes, the health, the education, the happiness, and even the faith of men and women and children. Temperance is not a cause in its actual and appealing essence. It is a purely human issue running so deep into the lives of human beings that it bleeds wherever and whenever you cut into it. The so-called social question is at last a strictly personal and human question. The era just gone has been in special degree the era of the social emphasis. Possibly

the period in which the college men and women of to-day will live their lives and do their work may continue to be such an era. But the social question has absorbed many good people merely as a question, has led to the proclamation of many very noble social theories and principles, without reaching any very notable change in personal relations which is really the center, the crux of the whole problem. The social principles and teachings of Jesus have been profoundly studied and ably expounded by many earnest men and women. The literature of this subject was never so abundant or so excellent as now. But your life decision must go much deeper than simply the acceptance of these admirable social theories so finely set forth in our time. The life decisions of Jesus ran straight into personal relations, his relations with persons. And these relations were immediate, direct, and wholly his own. He was not an armchair friend of humanity in the abstract, not a philosopher speculating about humanity. He had personal concern for and personal contact with all sorts of persons. That was where his life purpose and decision led him and kept him. He never allowed himself to get at even one remove from these personal interests.

You will find a marked tendency in the world and even in your own lives pretty soon for men

and women to become absorbed in organization. It may be a church, or a Christian Association, or a missionary society, or some other great concern. These and like organizations have to be administered. There is no other way. But woe betide the men and women whose life calling makes them at last only organizers and administrators of institutions, however necessary and useful. The organization grows in their lives, and the individual, human spirit withers, and humanity as existent in individuals has lost one more chance.

First: My first point, then, for to-day is that every calling must be thought of and interpreted in the light of its meaning for personality. Every calling is a human calling or it is no calling at all. Many of the callings that lay hold of men and women have got clear away from their real center and need to be brought back to it. In other words, the very first thing to do with more than one of the large forms of human activity is to humanize it. There is an everlasting tendency from which no occupation escapes to become dehumanized or professionalized. When that tendency reaches its natural outcome the result is beyond words. For a merely professional interest in men and women, or in your calling itself, is both unprofessional and inhuman. Therefore I emphasize this point of the necessity

of the human spirit as fundamental, no matter what you are going to do. If you are not going to organize your life around its human purpose, test it by its human quality and outcome, then your life decision goes straight away from and even straight into conflict with the mind of Christ. Teachers are not primarily teachers of subjects, primary, secondary, or advanced. If one regards himself as a teacher of a subject, he will become that deadly bane of the school, a teacher more concerned about his subject than about his students. He will develop intellectual pride because he knows things, which will become intellectual dryness, because things are all he knows, and end in intellectual sterility because personal interest is lacking. It is the pupil and the human interest that lie in his life, that save the teacher from the evil tendencies of his own calling. Physicians are not, in the soul of them, men and women who practice medicine. Not such a physician was William MacLure, the country Doctor of the Old School. He and all true physicians are devoted, soul and body, to their human, suffering patients. A doctor ought to be so human that the death of a patient would just about send him to bed for sheer grief over the loss of a life. It would not be fair for me to give the impression that the ministry is exempt from this tendency. It is not exempt. A score of influ-

ences tend to harden and dehumanize it. Some of these influences are not bad in themselves. Take the minister's interest in his doctrines, his truth, his studies. They cannot have a subordinate or minor place in his life. He must study. He ought to study harder than any other man in the world. He must master doctrines and follow truth to its last reach. But his fundamental passion, the passion that saves him from aloofness, out-of-touchness, and even from intellectual death at last, is the human passion for the men and women of all ages and kinds to whom God has sent him. All his truth is for them. All his doctrines are in their behalf. He must study "daily, nightly and eternally," not because he is a student, but because he is a minister to people. He has no abstract interest, as a minister, in abstract truth. His lot in life has been cast in the one most passionately human occupation in the hands of men.

I am trying to say that in your life decisions you must hold firmly to the human interest and personal values, as dominant and controlling. Everything must bend to them and conform to them. Some of you will not be teachers or physicians or ministers. Some of you will be merchants, bankers, engineers, or farmers, and you will go in, as like as not, on a false basis. You want to regard these as "callings," "call-

ings" in the Christian sense, and you will find, after you get into them, that the ideals that rule them are mainly material and commercial and not Christian at all. You will hear enough about "business principles" to break your spirit. And you will be told whenever you bring a new note into things, that "business is business." You will hear about efficiency until you will fairly hate it. You will not be dishonest or unfair. You will not break the laws of the land, most of which relate to property directly and only a few to human interest as an immediate concern, but you will have the fight of your life to keep the human note, the human interest, the human passion, dominant enough to warrant you in regarding these occupations as being anywhere near "callings" according to the mind of Christ. No calling that you will go into is free from this tendency. There is an old scripture, full of meaning when read with proper emphasis, that bears directly upon this point. A prophet was ordered to guard a man, under severe penalty for failure. And the prophet let him get away, saying weakly to the king, "As thy servant was busy here and there, the man escaped." That is the long, sad, human story. The servants of God are busy here and there, rushing to and fro, fussing over things, and men escape. Sometimes it is the man in the care of the prophet, some-

times it is the man in the prophet himself, but whenever it happens, a new chapter in misfortune is written.

And you will early discover that you find it easier to have and maintain an indirect human interest than an immediate one. It is easier to have and to preach noble sentiments concerning people than it is to maintain noble practices and attitudes among them. It is easier to frame, harmonize, and hold a lot of principles than to get along with a lot of very concrete persons. Many people fool themselves into believing that they are real human beings because they quote with approval certain sentimental verse, or weep over pathetic play or novel, or send checks to charity organizations. There ought to be a course in all schools, from grades through universities, on how to be a human being.

We are thinking, all the while, of life decisions and just now are emphasizing the fundamental truth that all our decisions and the lives that follow them must be intensely, deeply, constantly human. And we cannot help thinking how that other young Person made his decisions in the light of his human relations. Nor can we help thinking of the life that followed. The memory and vision of that set our pulses to hammering. He did the thing we want to do. He proved that it can be done. The organization, the insti-

tution never incrusted or overbore him. Having loved his own, not a very lovely or lovable lot, he loved them clear through to the end. He did it. It can therefore be done. Really, I would know that it could be done because it is so good, so necessary, so inevitable if humanity is to come to anything. But to have seen it is enough to set us shouting. Since it has been done by the living Christ, it can be done with the living Christ. An English writer the other day pointed out the difference between memories that are fading and examples that are compelling. Then he added: "We march to the dying music of great traditions. There is no captain of civilization at the head of our ranks." But as the Lord liveth and as my soul liveth, I declare my conviction that we have an example that is compelling, that we march to stirring music of high adventure, with the Great White Captain at our head. This is a going concern. Jesus is a forward-going Person. He holds the future. He was the light on this real problem, and in Browning's words, "The light that did burn will burn."

Second: But this very talk of humanizing our decisions and our callings leads us farther. It does not end here. History and experience teach us many things, nothing more surely than this, that you cannot humanize your decision nor your life service except by Christianizing the

decision and forever striving to Christianize the order, the group, the activity that you go into. You may decide to be a Christian teacher, a Christian lawyer, a Christian farmer, banker, engineer, editor, or a Christian doctor. Thousands of others have done that. We have had and we do have Christian men and women in every calling named. We have no better individual Christians than many who can be found in those occupations. But that does not cover the case. A life decision simply to be a Christian farmer will leave the whole farming question just where it is as far as you are concerned. A friend writes me these serious words: "I hope you will help the chap who is going into business, or engineering, or farming, etc., to see that he must organize *his* business, *his* engineering, *his* farming around a Christian purpose. So often he thinks he can count one of these types of work a 'calling,' yet when he gets out into it the 'Christian' technique of it all is so uncharted that he does not know how to work it out and the vision fades. I wonder how a Grenfell would work out his medical, Christian vision in London or New York, or just what Sam Higginbotham would call Christian farming in McLean or Champaign County. . . . What I am trying to say is that the business man, farmer, engineer, banker, lawyer, etc., who thinks that providing support,

personal and financial, for the church and other ideal causes is the way he is to function as a Christian, the way he is to fulfill the life decision made at Lake Geneva or elsewhere, needs to see that within the calling he has been chosen by, there is a Christianizing process needed at his hands." The old order will remain and not give place to the new until this happens. We can see where the present practice has brought us. It has not introduced or established the mind of Christ in these occupations. This same friend adds: "It is not 'old diplomats' only who are ruining the world, but 'old engineers,' 'old bankers,' 'old farmers,' etc. They are living their lives according to the standards of their occupations, but they must be made to see and feel the chance for Christianizing their social order, their particular occupational order." The life decision to be a farmer in Dakota or Alberta is not a life decision according to the mind of Christ if it simply looks toward better crops of grain and a personal Christian life. It is only a true life decision according to his mind when it gives itself, positively, persistently, affectionately, unwearyingly to Christianizing the farming order in Dakota and Alberta. Here is a chance for pioneers, a chance wide as the occupations of men and women, a chance that Jesus would leap to, a chance that would go far toward saving the

world. It is the only way to make a "calling" out of an occupation.

The brilliant young layman who edits The Century declares that he could name twenty American business men who could bring peace into the industrial world if with consecration and sacrifice they would set themselves to finding and making the way out. And if that does not constitute a Christian calling, it would be hard to find one. If the twenty men of to-day do not do it, twenty men of to-morrow must. For this is the human problem, the Christian problem that lies in that area of life. Of course, we never shall get through as long as we think this is only a question of shorter hours and larger wages, or longer hours, lower wages, and larger dividends. And this problem, like most others, can only be met by the men who are within it. External evangelism can never be anything but partial and imperfect. The humanizing and Christianizing of the order of farmers, engineers, bankers, and the like lies at last in the hands of farmers, engineers, and bankers. You can go into any one of these. You may prosper according to the ordinary standards in any of them. But if you are proposing, as you ought, to grow through a consecrating life decision into one of them, you must look for and make a new order before your sun sets at the end of your day.

Third: My third point on this subject must relate to the sense of human values which men carry into their life decisions. I would not need to argue the value of a million dollars. Everybody sees or thinks he sees how desirable such a sum would be. That is a standard with which we are all familiar. If a man looks particularly well or feels so, he is playfully told or playfully says that he looks or feels "like a million dollars." If, on the other hand, he is low in his mind, he feels "like thirty cents." These easy, flippant sentences assume that human life and conditions can be measured by these standards. And it is hard even in a democracy for us to hold a level sense of human values. Our theories as stated in the Declaration of Independence rather break down in the presence of individuals to whom the Declaration does not seem to apply. We are confused between the truth, which we feel must be a real truth in the noble sentence, and the apparent worth of certain individuals. Our poetry concerning the value of a man we feel must be true. There is no other way to live than upon such theories as the poet sings. He cannot sing on any other key. But practically we find it hard to make the splendid verse fit certain squalid humanity that we know. We do not want to surrender our ideals or our lofty principles, and we do not want to deceive ourselves as to the actual

facts of human life, the apparent values of men and women. This is one of those disturbing anomalies that life is so full of. No one wants to make a life decision to give his life unreservedly to human service if human life is not worth such a consecration. More than one radiant spirit has been broken by the hard facts of human life. The loss of the sense of life's infinite value cuts the nerve of sacrificial devotion. When one comes to his lifework with an idealized humanity in his mind and finds that he has to work with and work for a materialized, commercialized, or even a brutalized humanity, his very first temptation in his discouragement is to doubt the worth-whileness of his consecration, or to compromise by hunting some more promising materials. When the Jews to whom he hopefully goes ruthlessly trample on his high purposes and break him on the hard wheel of indifference and opposition, he is sorely tempted to pick up what consecration he has left and go off to some Gentiles somewhere who from a distance look more promising. I know what lies ahead of you. But I know also what that Other One found in his path. And in this matter, as in all the rest, I want that the mind that was in him and continued to be in him shall also be in you. The hard facts of human life struck him fully as hard as they will ever strike you. They killed

him, at last, as far as such a person can be killed by such forces. If ever a person could be justified in quitting, Jesus was so justified. But it never seems to have occurred to him to give up. As I read his story, the story of what he ran up against with the people he worked with, I have two wonders in my mind: I wonder how he held on in the face of the actual, evident human facts, and I wonder at what particular point my own spirit would have broken and led me to quit. Then I get down on my knees and thank God that he did not lose heart even when Peter played the fool or Judas the traitor or when the others were so dull. And on my knees in gratitude, I pray that this mind may also be in me, and in you, and all the rest of us. He evidently saw under the surface, the ugly surface, the immediate meaning of personality, the universal meaning of personality, and the eternal meaning of personality, and because of what he saw, could say the finest words ever spoken as to life service: "For their sakes I sanctify myself, that they may be sanctified in the truth." For their sakes —they are worth it; I make myself fit and offer myself up—that is my life service; that they may be made fit and may enter the royal fellowship of service in the truth—that is the end, and it is worth while. He kept his pronouns perfectly straight—as severe a test as any man or woman

ever meets. But here is where you get your true idea of the worth of human life. You do not get it from the philosophers or poets. You get it in seeing what Jesus proposed to do for men, what he thought they were worth. The price mark on them is his image, or if you choose to say it, his cross. They are worth that. And if they are worth that to him, they are worth it to us. If he decided his lifework and lived his life on this theory as to the worth of men, I see no other theory for any one of us. The mind that is in us must be the mind that was in him. He was the only real expert judge of the worth of a man. Neither the pessimist nor the optimist, the rhapsodist nor the specialist can take a place with him.

One of my young minister friends read these lectures before they were spoken. Among other things he writes these words which I gladly add to my own pages: "I wonder whether you have sufficiently stressed the fact of Christ's faith in man. The mind of Jesus is a miracle to me. No other mind that has dreamed under our human sky had so long a flight of thought, so clear a vision of reality. Nothing is more awe-inspiring than his faith in the kingdom of God as a practical program and policy for the world. And that kingdom he declared should be built out of the familiar and lovable things of every day.

If any one had a right to be a cynic or a pessimist, it was Jesus. Nevertheless, after receiving hate as the reward of love, he believed in man right up to the cross. Do we not need to go at least that far before our doubts are to be taken as valid?"

Fourth: My fourth point in this connection is that Jesus interpreted his life decision and life-work on the basis of an equal interest in people who themselves were very different from one another. Some of his own sayings seem to mean the other thing. His emphasis upon his mission to the lost sheep of the house of Israel, upon his calling of sinners, not righteous, to repentance; his zeal for the lost sheep, the lost coin, and the prodigal son, lend color to this special interpretation. But a study of his life as a whole corrects our partial views and saves us from making narrow and partial relationships. He sought each individual on the basis of that individual's need and capacity. He did not propose to go blindly after all individuals as though they were all alike. Some were lepers, some were harlots, some were publicans, some rich rulers, some unfortunate, some prosperous, some weak, some strong. What the historic prayer describes as "all classes and conditions of men" were in his full view. His work was for each according to his need, his call was from each according to his

ability, but his interest was uniform. He played no favorites. There are many whose life goes wrong here. Seeing clearly what a given group or class needs, moved by the condition of those who are unfortunate either by reason of sickness or poverty, they fling their lives into service for the single class, sometimes almost with bitterness toward other classes. I know men, for instance, who have no gospel at all except for the group which they have chosen as their own. And, as a rule, this prevents their having any true gospel of Christ even for their own group. No matter what group they choose they get into a false attitude to it through their failure to take Jesus' attitude to all other groups. There is a specialization that leads inevitably to falsity of view. A recent writer has pointed out that "the constant contemplation of maps colored red undoubtedly leads to failure to appreciate the other colors of the palette." And Mr. Balfour has remarked upon "the difficulty of finding any enthusiast who will tell the simple truth." He does not mean to tell an untruth, but he neither sees life steady nor sees it whole, whereas it was exactly the strength of Jesus that he did see it steady and see it whole. Your work may be with a particular group, class, or race, but your work will not be at its best if you forget that your group, your class, your race, is an

integral and essential part of mankind as a whole; and that at other points, with other groups, other races, other classes, other men and women like yourselves are lifting and lighting toward that

> "One far off divine event
> Toward which the *whole* creation moves."

There is not a piece of human life on the planet that is not worth any best man's best efforts, and there is not a piece anywhere that is going to be helped or saved by being hated or scorned or held in bitterness or indifference.

Fifth: My fifth point is that this mind toward other persons finds its real expression in friendship. You may begin by being patrons of and workers with a given group, but this cannot be the end of your relation if your life service is to go according to the mind of Christ. You may give people money, you may give them work, you may give them justice, you may give them comfort, you may give them education, you may give them art and music, and even religion of a sort, but if you do not give them friendship, your work among them remains professional and formal and incomplete. This may not be the basis upon which it begins. Friendship is not the product of simple resolution, even of good resolution. Your work may begin on the basis

of interest and duty, but somewhere along the line the fine flower of genuine friendship must break into bloom, or there is something wrong. The future has nothing better to offer you than this precious relation. It had nothing better to offer Jesus himself. There are many episodes in his life which thrill and grip us. There is none over which I linger more gladly than I do over the moment when he said to his small crowd: "Henceforth I call you friends." Do not miss the whole meaning of the story by your interest in one phase of it. What it meant to the men who heard it is almost beyond our conception. I wonder often what would have happened, what I would have done, if I had been one of the men to whom he said that. You may be sure there would have been a storm or some overwhelming demonstration in the face of such a statement. But the feelings of the men is only part of the story. Think of Jesus' own feeling as he finally uttered that noble, that infinitely personal word. He had been their Teacher, their Saviour, their Physician, their Leader, their Master. They had been his disciples, his converts, his patients, his followers, his servants. And that is a great deal. But if that is all he gets, it is not enough. It is not enough for any one, for any man, for Jesus or for God himself. Somewhere in that path of teaching, of saving, of leading, friendship must

come out to crown it all or they have all missed the perfect result. Life service in the school, in the pulpit, in medicine, in politics, in missions, in business, in farming; life service for Jesus, life service for any of us must come at last to this. There are many glad hours in the life of a teacher or a preacher or a physician. The mental awakening of a student, the spiritual expansion of a convert, the renewed health of a patient—these are rewards beyond all computation. But when teacher or preacher or physician discovers that friendship has come out of service he knows the high rapture that Jesus knew when he ran up that flag and waved it in the face of the world. Some day the world will find out the meaning of religion as friendship, its meaning for God and men, and when the world finds that out, the light of a new morning will be in the sky and in the hearts of men.

Sixth: Finally, this mind toward other persons works out and will especially work out in the life time of those now young, into those large areas that we call race relations in the world near and far. The youth of to-day are making their life decisions at a time when world relationships are out in the front. I think I decided to enter the ministry forty years ago without even thinking that my ministry would have anything except a local significance or mean anything

much except to the congregations and towns to which it might lead me. It did not occur to me that I would have or would need anything except an academic, long-range, missionary attitude toward the Chinese, the Japanese, or the Negroes. Such an attitude would be almost impossible today. One might expect to-day that all his life he would teach or preach or farm in Indiana, but in making such a decision he would be conscious that, no matter where he taught or preached or farmed, he would be in vital contact with race problems, class problems, national relationships and world relationships. Whether one chooses it or not, the race question, for example, crowds into his school room or his church or trips him in the furrow that he is trying to plow. Even our self-centered, isolated country, that never intended such a thing at all, has got caught in the world-welter and is all mixed up not with simple reds, whites, and blues, but with blacks, browns, and yellows. And the men who are working over problems of international economics, international disarmament, new boundaries and new maps, whether they fully realize it or not are really in this human race-welter that cannot be escaped. Now, it is no part of this study to go into the race or international problem. What we are thinking of lies earlier than that. We are thinking of that mind toward other persons that

in our life purpose and life decision we are going to carry into and through our lives. For we shall not be able to help a bit unless we have the right mind on these questions.

Elsewhere, speaking for my colleagues, I have made statements some of which in substance are repeated here. (See Bishops' Address to the General Conference of the Methodist Episcopal Church for 1920.) The world is not a white man's world, the Christian Church is not a white man's church. The races of the world have been thrown together by the World War as never before. It is now necessary to make right human relations or the next war will be a race conflict that will destroy civilization. And we must not wait as we did about the World War until the crash comes and then rush in to save what we can out of the wreck. The generation in which the college men and women of to-day will do their work must do better than any other generation has done, better than all generations have done, or the world is likely to do worse. The gospel of catastrophe has utterly failed. The gospel of construction must be tried or the world will be ruined.

You must, therefore, bring to this issue a mind free from race prejudice, race narrowness, race snobbishness, and race hatred. That will be more than your fathers and mothers did, but

if you only do as well as they have done, you will do much worse than they did. Men are still talking of superior races and inferior races, ruling races and subject races, races born to conquer and races born to be conquered. And for the life of me I cannot see that the mind of Christ runs that way. Nor can I see that any life decision made on that basis and worked out in that spirit could possibly be a Christian decision or work out a Christian result. The application of the mind of Christ is not easy, will not be easy, but it is ten times as easy in the long run —and, I think, in the short run—as the application of any other mind to this question. And we cannot have his mind toward ourselves and toward the people we like and admire, unless we also have it toward all the people whose blood is red. You cannot do crooked thinking here and come out straight. And there is only one road to the kingdom of peace in this world or the next, and that is a straight road. We must make our life decision with the determination to have the mind of Christ clear through this and all other human problems. This is the big one, so big that no previous generation has even half way solved it; so big that very eminent men have declared that it could not be solved. Are you going to sit by the fire warming yourself feeling that there is something too big for you? Are

you going to go on, half trying or not trying at all, doubting, despairing, talking like a pessimist, hoping that somehow the crash will not come in your time? Are you going to go into your life endeavor with a philosophy that has always failed, the philosophy of "lesser breeds without the law," inferior castes, and "white man's burdens"? Do you read history to any good purpose at all? If so, you must see that Judaism broke down—as every kind of Judaism always does—because it was not human clear through. It wrecked itself as such philosophy always does, no matter whether it bears one name or another, whether it talks Hebrew, or Japanese, or German or English, whether it has black hair or white hair, or no hair, because it could not carry the weight of its own degrading sense of its own superiority and special privilege. No race, no nation, no person can carry that weight along with its natural burden of duty.

We have got to have the mind of Christ clear through this problem and clear round the world. "We cannot get right relations between races out of wrong conceptions of races or wrong spirit toward them." We cannot save the mind of Christ for anything unless we use it and apply it to everything. Did you read this bit of verse that President King quotes in one of his books?—

"Prone in the road he lay,
Wounded and sore bested;
Priests, Levites passed that way,
And turned aside the head.
They were not hardened men
In human service slack:
His need was great: but then
His face, you see, was black."

You feel at once that this is not according to the mind of Christ, and that no one can be a true priest to humanity if he has this mind toward any part of humanity. For, you see, the world in which your life decisions will work out in life service is a world of many colors and races. Some of them are clearly less attractive than others. It is easy to make perfectly true criticisms of some of them. It is all too easy not to like them, all too easy not to believe much in them, all too easy to be acutely conscious of their defects and faults. But for you and all other college men and women to-day the supreme question is not whether some of those unlovely races have the mind of Christ but whether in your life decision and life endeavor you have and will have it. Your relation to this many-colored world is to be like his, a sacrificial, redemptive relation. Like him even in the presence of the least attractive group you must keep your pronouns straight and declare as he did, "For their sakes, that they may come to their own, I offer

myself." Of course, this is ideal, but unless ideals are to perish in the world, we must preserve them. Christianity has never been fully tried in its bearing upon race and class relations. It remains for us to try it, not with doubt and fear, certainly not partially, but wholly and perfectly. This is the next, the immediate adventure of the Church of Christ. The issue between the races will be fought out or, in this mind, worked out. If it is left to be fought out, there will be nothing left of the civilization achieved by the centuries. If it is worked out as it can be, the kingdom of Christ may be established in the earth before your sun goes down. It is a glorious thing to be alive now and to be young. Foolish men say that the idealism with which we went into the war is all gone. Other foolish men even call those ideals iridescent dreams and call upon men now to get down to practical common sense. Visions are in the discard in many circles. But from all the battlefields where our dead lie buried comes the cry, as Alfred Noyes said: "It was for visions that we fell." I repeat here words spoken elsewhere:

"Shall we not now be 'swift of soul and jubilant of feet' to make a world without a race war, not in some far future when we are dead, but now? The kingdom of heaven is at hand. Let us repent therefore of race pride, race prejudice, and race

bitterness; repent in America, repent in Asia, repent in Africa, repent in Europe. The kingdom of heaven is at hand. This is our gospel. We will not lose heart in it. Blood is thicker than water, and the human family is of one blood. We will labor everywhere to make a unity of spirit in the races of the whole world.

"The final impact of races and nations upon one another has not yet come. Thoughtful men everywhere are dreading and even fearing it. If that impact is to be military, then let us brace ourselves to wind up the world shortly by war. If it is to be commercial, then let us resign ourselves to a vulgar and debasing reign of materialism and wealth, with the sun of the Spirit gone down in the lives of men. If the impact is to be economic, then let us surrender our evangel of love and redemption, and join the new crusade for economic regeneration and supremacy."

What is the deep, final meaning of the presence of Chinese, Japanese, and other students in such numbers in American colleges? What is the real meaning of the Rhodes Scholarships at Oxford University? What is the actual significance of such movements as the World Student Federation? Let us not allow a supreme and manifest providence go by without our seeing it. The undergraduates of to-day and the graduates of yesterday will be leading the nations to-morrow.

Men and women who have studied together, played together, and prayed together on a hundred campuses, or who are now doing all that can make a world brotherhood of understanding, a world brotherhood of power, a world fellowship of service and consecration of such strength as with the living Christ can create a new outlook, a new motive, a new character among men. If the students of to-day in all these lands and from all these lands maintain such contact with Jesus Christ that they get his passion for the ideal, his passion for perfection, his passion for sacrifice and altruism, his passion for humanity as a whole; if these students of to-day get for all men the mind that was in him toward all men, the kingdom of heaven will come farther in their life time than it has in all the Christian centuries. College men and women from all these lands and in all these lands are making their life decisions to-day in the presence of the possible answer to Christ's prayer for the Kingdom's coming while their decisions are working out with him in life.

For twenty years in a Southern newspaper every Saturday this notice is said to have appeared, heading the regular list of church services. The announcement never varies:

"On Sunday morning at his church, and on Sunday afternoon at the chain gang, the Rev-

erend Charles Jaggers will preach from his usual text."

The announcement is always the same, and the text always the same: "Let this mind be in you which was also in Christ Jesus."

Let me gather up what I have tried to say:

All vital questions are, at last, personal.

Every calling must be tested by its meaning for personality.

All our life decisions and life purposes must be intensely human.

You cannot humanize your decision and work it out except by a sustained and Christlike effort to Christianize the order in which your calling places you.

This must be done and can be done by the men and women within a given order.

You must carry into your decision and work Christ's sense of human values.

Your decision must work out as Jesus' did on the basis of an equal interest in people who differ greatly from one another, and must find its real expression in the religion of friendship.

And your decisions to-day have a world meaning.

You must, therefore, bring to your life decisions the mind of Christ as to races and nations, their character and their relations. Once more Jesus is saying, "Repent, change your attitudes,

the kingdom of a new and better order is at hand." The youth in college to-day will have a chance to make a new earth such as no other youth have had since that other one ascended. This is the gleam. After it, follow it.

VI

THIS MIND TOWARD LIFE'S ESSENTIAL TESTS

When an early and very able letter-writer wrote to some early Thessalonians, a tribe not yet wholly extinct, he said some things that bear directly to-day upon our study. Seeing that they were liable to look at everything from the purely practical, material viewpoint, he said to them: "Do not extinguish the fire of the Spirit. Let it burn steadily." Seeing that they were liable to think themselves at the beginning of an era, and no longer to need the voices and counsels of the past, the teaching of the ages, or the prophetic element in life, he wrote: "Despise not prophesyings. Do not get proud and think the past can teach you nothing. And do not let the prophetic note die among you." Seeing that they were likely to apply false tests, unreal and purely academic tests to their new experiences, their new inspirations, their new teachings, he said to them: "Prove all these things by bringing them to the test of life. Then hold fast to the things that are actually found good for life."

In these sentences Saint Paul forces us up to essential tests and literally cuts the ground from under scores of philosophies and theories. Bring everything to the severe, living test of reality, the reality of the years, the reality that an immortal personality has the right to demand. No matter about the tests of novelty or of interest, or even of formal logic. The test of life is the supreme and final test. Is it good to live by? Bring everything to that. Then hold fast to what is found to be good for life. No matter what other values a vision or a teaching, a philosophy or a theology may have, if it is not good for life, it does not possess the final, highest good. I once read a statement from John Ruskin to this effect, not pretending that it is an exact quotation: "If the ghost that is in you leaves your tongue the tongue of a liar, your hand the hand of a juggler, and your heart the heart of a cheat, then be assured it is no holy ghost." In other words, our life decisions must meet all these real vital tests. In view of the manifest immorality of certain religions as seen in their practices, I do not see how an honest youth can ever make a decision to enter their service. They are not good for life. That makes them impossible. Your life decision must bear the test of life or you are ruined even as you make it.

We cannot determine things like this wholly

by hard common sense. When a man says that he speaks as a plain business man, he usually means that as modestly as possible he is really saying the last word on the subject. And that might be true in purely business matters. But it is not likely to be true at all in regions where spiritual insight, spiritual vision, and a sense of personal, ethical values count for a good deal more than commercial accuracy.

We are inclined also to complicate our life decisions by giving undue and unfruitful attention to unreal and hypothetical questions that really do not bear upon the matter. A plain man was once a candidate for appointment under the civil service rules as a night watchman in a government building. One of the examination questions was: "How far is the sun from the earth?" The man replied, "I do not know, but I think it is not near enough to prevent me from filling this job of night watchman if I can get it." A good many questions are interesting but do not bear very directly on the question of your lifework. For example, there is the question of the age of the world, the length of time it took to make it, and how it was made, whether in longer or shorter time. One would really like to know the answer, and in making up a final philosophy of the universe, one is likely to come to some conclusion that will fit in with the rest

of his views, but such questions are not supremely important unless we are going to make worlds as a life occupation. A first-class teacher ought not to be wrecked over questions with which he is actually not going to be much concerned. No man ought to allow himself to be kept out of the kingdom of high opportunity because of a speculative interest in a kingdom with which he has no real doings. Those decisions are most genuine and wise which meet and answer the largest number of life's vital questions, even though for the time they leave a lot of others untouched. And that person is most useful to us who gives us in his own life actual personal light on the largest number of these real questions which must be answered if any life is to be strong, rich, and steady.

For a moment, then, let us leave to our arguing ancestors all these questions about the age of the world, the method of creation, the origin of evil, which are important in their place, but not in this place, while we face our own life decisions on another basis, on our own basis. Life is going to be hard enough without dragging into it anything that does not belong there. We do not want it to be complicated with any artificial, unreal, or largely imaginary issues. We want a right relation to the past, but we want also a working relation to the present and future. We

recognize two principles, the principle of continuity and the principle of progress. Neither shall dominate us. We will hold on to what the centuries have shown to be good for life. We will go forward to a larger, ampler life than the centuries have reached. We will be respectful, but we will not be slaves. Above all, in the presence of that Other One, who was at Nazareth that day when he was at the opening of his career, we will be real, we will be obedient to the highest, and we will be whole-hearted as he was. Our fathers never seemed to know quite how to make the most of him. They worshiped him, but never seemed quite sure that a workaday world could be run on his lines. We are going to try it on his basis. We are going the whole length with him, on his lines, with his truth, on his methods. We have seen too many centuries mixed with compromise in vital matters. We would like to see one unhesitatingly going his way with him. The dangerous heresies of past and present do not seem to us what they seem to be and to have been to so many. To us the most dangerous, the most fatal heresy is the doubt as to whether a modern young man or woman can absolutely go Jesus' way with him, can make him the rule of life decision and life service. We are about to make our life decisions and offer ourselves to the Lord of our day. Let us do it in

obedience to these convictions and submit our purpose to these tests among others:

1. Can you in this life you propose, at the beginning and to the end, hold steady with the highest ideals? Practical men say it cannot be done. Moral idealism and personal integrity say that it must be done. Life is not worth the struggle unless one can maintain "truth in his inward parts," and carry his flag aloft as he crosses the world's market place. If we have to compromise at this point, we might just as well give up and let the deluge of compromise and low ideals sweep over us. John Stuart Mill, no fanatic surely, declared there was nothing better than "so to live that Christ would approve our life." And the practical man, looking at things as they are, familiar with the long, sad centuries of surrendered ideals and compromised principles, using what he calls his common sense, says it cannot be done. He says the fires of original passion cannot be kept burning, that slackness will get into the blood, and moral enthusiasm will die in the heart. That is the answer of the practical man who has lived through the dull, gray years until the glow has gone off from life. And if I had nothing else than that to say to you, I would not say that. That is no gospel to the youth of any age. The good news for youth is that the kingdom of the

best life is at hand, that it is going to walk around on campus and street. Jesus is the answer to that question about maintaining ideals. I trust him and his opinion more than I do the man on the street. Jesus did it. He is the answer. He tried it and it worked. His opinion is worth its full face value.

2. Can you in this life you propose hold fast to a life of truth even though it involves your own life and the life of and loss of your friends? We easily get this confused with the question of intellectual freedom which is so precious in itself and so often utterly abused. The right to search freely for truth wherever it can be found, the right to hold the truth and to speak it in love whenever it is found must be held at all cost. But many men exhaust their interest in truth in the fascinating search for it, while others take their supreme joy in the display or proclamation of the truth they think they have found, especially if they think no one else has found it, sometimes without any care for human consequences. Of course you know how far from the real life of truth this is. Truth is a thing to be discovered, not at all forgetting that a good deal of it has already been discovered; always a thing to be believed in one's heart and held there with joy; always a thing to be thought in one's mind and to be made the law of one's

thinking; always a thing to be done and to be made the law of one's living. The woe that falls upon those who know the truth and do it not is a deserved woe. The desire for freedom is not always the same as the truthful attitude of mind, the acceptance of truth for life and its guidance on life's way. Nor is love of truth in one direction always accompanied by love of truth in all directions. For your purposes, to-day, knowledge of the truth as it is in Jesus is the supreme thing. Truth as it is in the rocks, truth as it is in the plant, truth as it is in the philosophy, are all on the way, and only on the way, to truth as it is in the personality. And the compromising, prudent man on the street doubts the possibility of holding fast in a man's life to the truth. It leads so far, it costs so much, it so involves one's friends, and, if carried to full length, it causes their defection. This is a practical world, he says, and one must neither attempt nor expect too much. Does not the Bible itself tell us not to be righteous overmuch? Well, the answer to the whole question of living by the truth is that Jesus did it. He did not bluster nor pose, nor make himself a martyr to freedom of thinking, nor set himself up as superior, but the law of truth was in his life, the word of truth always on his lips. He bore witness to the truth in all that he said,

all that he did, all that he was, and at last all that he suffered. He did everything with truth except doubt it, abandon it, compromise it, lower it, or weaken it. He is the answer to the whole question. When you are making a life decision there is no answer except the personal one. Until some better attitude to truth can be found than Jesus' life gives us, let us go with him.

3. In making and pursuing a life decision can a man keep his faith in doing good, his enthusiasm for doing good, in the face of actual defections and genuine failures, right at the heart of his endeavor?

Nothing is much harder than this. Some day, after years of patient, self-denying labor for some group, they may all turn away and leave you. Or after long effort you will apparently have nothing to show for what you have done. You may try to lift some lowly people, to teach a backward race, to reform a criminal group, or to uplift a degraded community. You may think you are making at least a measure of success out of it, and awaken some morning with the sickening discovery that the whole thing has to be done all over again, and the more sickening doubt whether it can be done at all, whether the effort is worth while. This is the fate and experience of men who try. Just when you think you have got people free from the world's pollutions, they

get entangled and overpowered again, and their last state is worse than the first. They see the way of righteousness and then turn back. The biblical figure of the dog and the hog is not very nice but wholly accurate. And when one of your converts or pupils falls away and goes clear back to the old ways, you are liable to touch zero in your enthusiasm and to use foolish words, saying that a dog is always a dog anyhow, and it is no use to try to do anything. And maybe you will say it about people—black people, red people, yellow people; people who speak some other tongue than your own; people whom you have carried until your back has almost broken. When that bitter hour comes it will have many elements of bitterness, but no other quite so bitter as the feeling that your whole life purpose was a blunder. You will say about the saddest words men ever speak in this world of ours: "What is the use of trying?"

Now, it is wonderful to see how far that question went toward answer in Jesus' own experience. He met it, met it as tragically as any one of you ever will. He lost the rich young man, who flinched and failed when he had the chance to back Jesus with everything he had. Many of the disciples turned back to their old lives. His own people rejected him. They failed to grasp his teaching, they missed the point of his real

mission, they utterly misunderstood him. Tested by our conventional standards, his immediate, visible success was not very great. I can easily imagine his heaviness of heart as he faced his experiences. And I can easily see where a weaker spirit would have broken and let the whole enterprise go. But I really count that a superficial view of Jesus. He had the deeper, finer insight, the insight that gave him steadiness, that must give us steadiness. The final test is not the winning but the trying, though winning is desirable. The highest success is not receiving the palm but running the straight race. The thing Jesus did was worth doing even though no one followed him. The things he said were worth saying even though no one believed them. His cross was worth carrying even though he had to carry it alone. It is better to have tried like this and failed than never to have tried. That is the only real failure. And if you are going into a lifework where you will require manifest success all the time to keep up your heart and spirit in it, then be assured it is no highest life-work.

I said a moment ago that I could easily imagine his heaviness of heart, hear the break in his voice, could easily see where a weaker spirit would have let go. If that were all I could see, it would make me ashamed of my own insight

into his life. The real vision here is of that true person never wavering as to the worth of his work, never losing heart in it even when it apparently went badly, knowing that it was worth doing in itself, knowing that his words were worth saying, no matter about the popular vote. He wanted success, longed for followers, rejoiced in believers. He wept when Jerusalem refused his offers. He wept but did not waver or grow bitter. It hurt when he lost disciples. It hurt but did not sour or harden his spirit, or cause him to throw away his ideals in service. He kept his faith in doing good, his enthusiasm for doing good, in the face of losses and defections. It can be done. He is the answer to your question. Years hence when in China or Chicago, in Terre Haute or Illinois, in ministry, medicine, law or farming, your simple faith in doing good is threatened, look back at the story of that Other One, who never lost that faith, and hold on even when all the tides seem running out. It can be done. He is the answer to that question. He is the proof and the example. What essential difference does our success or failure make to us? We may not enter the land of promise, as Moses did not. But we can lead the people in the right direction all our lives, always from bondage, always toward freedom. We can fight all the time in the good fight. We

can give our lives all the while to the high human enterprise. He did it. We can do it. If we do this as he did, we can keep our heads in the face either of a crowd's applause or a crowd's disapproval.

4. Will your life decision and the life service that follows it give youth its highest chance for character and service in the world? Youth is not wholly a matter of years. There are some really young people who are past fifty. They are not the ones who are always asserting their youth. And there are some very old people who are under thirty. The same distinction is true concerning the modern man. He is not modern just because he says so or just because he is alive to-day. Yet, in the main, youth does in large degree have reference to years, even though it is chiefly a thing of spirit and bearing. The work of making a new world must be largely done if done at all by the men and women now under thirty. If Jesus Christ does not get his chance with them, he will get no better chance than he has had through the centuries with the people who have got the world into its present mess.

Now, you cannot help much if you just accept the first good job that comes along. One day they offered Jesus the job of being king. The short view which so many take would have led him to take it. Probably all the familiar, cus-

tomary, specious arguments were used to induce him to accept. He was doubtless told that this would be a wonderful chance to render a real service; that somebody had to be king and he could prevent some bad man from getting the place; that such opportunities did not come often to men of his age, and would not likely come again to him. He was probably told how many Messiahs a prosperous king could support and maintain. You know or will know the whole list of plausible reasons for doing something else than the thing you ought to do. You will be swept off your feet unless you are in Jesus' spirit. When he saw the thing coming, the thing that was good in itself, but bad for him, the thing that would have side-tracked his real life purpose, he withdrew from the crowd, that crowd that turns men's heads so easily. He went out to the low mountain, where no doubt he prayed it all over again and came back to go on with his own work.

Nor can you help much if you simply bring youth's usual spirit to your life decision and purpose. In youth ambition is usually the compelling force, success the goal of effort. Let us change that in one generation. Phillips Brooks asked every Harvard man to give the world the gift of yet one more regenerated human life. What shall we ask and receive from DePauw to-

day? Shall we look for less than one more life determining itself and its work according to the mind of Christ? An old teacher said, "Let us learn to think according to Christianity." Let us learn to think according to Christ. Away back in an earlier address I referred to Emerson's advice about wagons and stars. A new and real interpretation of that old sentence has just appeared. The man who easily quotes it usually thinks it means "aim high," but what it really does mean must be something like this: Tie your life to the highest powers. "Go where the gods are going. Take the direction of all good men." Hitch your personal life to the noblest and best. Swing into the current with Jesus at its head, the current of that human power that keeps individual wagons actually going and carrying their load. One day an educated youth looked at Jesus and said, "Master, I will go along with you." He had hitched his wagon to the right star. Everything else that youth has hitched up with has failed. Half gods, semi-Christianity, partial Christianity, have all proved unequal to the demand made by youth's real wagons. If you are to get anywhere, tie your lives to Jesus so tight that you will get the whole upward pull, the whole onward pull of his life through this rough world. Your ancestors have tried everything else. A few have tried this. Maybe we

can see one generation going with him in its choices, its purposes, and its objects. If we do see this, we shall see some other things that we are not looking for. Things will begin in a new way to work together for good to those who do this. Those who have responded to his purpose will find that they have his aid and interest in their purposes.

Something more is called for from youth than revolt and revolution against the old order, what Sir Philip Gibbs calls "the old Gang." The world is sufficiently upset now. A new world is needed, not a new and greater chaos and ruin. Here are these precious materials lying in such disorder about us. Here are false principles enthroned, true principles inverted, good and bad principles, good and bad people, all mixed up. It is an awful mess and superficially I do not wonder at any attitude that men take. Superficially, I say, I do not wonder. But the superficial view is not the sound one. You do not get the true view until you get the mind of Christ about the world and the power of youth. If it were not for him and his view of this present world near and far, I fear I could be a wild revolutionist, a hopeless pessimist, or an out-and-out materialist. Maybe not. Maybe just the hope of there being such a Person somewhere, some time would hold me. For his is the saving view

of a world that is hopeless without him. Indeed, if we had to come to our life purpose without him, there would be no gospel of cheer, only a sullen appeal to do your best in an utterly gloomy situation. A striking little poem appeared in a recent Harper's Magazine entitled "Voyages," by Ruth Comfort Mitchell Young:

"A tired old doctor died to-day and a baby boy was born—
A little new soul that was pink and frail and a soul that was gray and worn,
And—halfway here and halfway there—
On a white high hill of shining air,
They met and passed and paused to speak in the flushed and hearty dawn.

"The man looked down at the soft, small thing with wise and weary eyes,
And the little chap stared back at him with startled, scared surmise:
And then he shook his downy head—
'I think I won't be born,' he said.
'You are too gray and sad!' He shrank from the pathway down the skies.

"But the tired old doctor roused once more at the battlecry of birth,
And there was memory in his look of grief and toil and mirth.
'Go on!' he said. 'It's good—and bad:
It's hard! *Go on!* It's *ours,* my lad!'
He stood and urged him out of sight, down to the waiting earth."

I think a thoughtful person in college this year

looking out at the world ahead of him at the weary old men breaking down under its load might say with the child, "I think I won't be born." But not if he sees and hears that tired old doctor, who may perhaps be the Great Physician who has had enough to make his soul gray and worn. If the new graduate hears him crying out:

> "Go on, it's good—and bad,
> It's hard! *Go on!* It's *ours,* my lad!"

I think the new graduate can strike into the waiting years with a shout. He may even see that this is a fine hour in human history, when real men and women can begin to make a new to-morrow. For that is at once the privilege and the duty of youth. If youth simply lines up with the old forces, and ranges itself on different sides of the ruinous, selfish old groups; if it gives itself over to the perpetuation of the old industrialism, old militarism, old divisions and castes; if it comes in to renew the old strife or to find a great adventure in a new war, then youth will destroy civilization instead of saving it. Sir Philip Gibbs writes:

"The youth of the new world that is coming need have no fear that peace will rob it of romance and adventure. The building of that new world upon the ruins of the old, the reshap-

ing of social relations between classes and nations; the pursuit of spiritual truth and beauty, the killing of cruel and evil powers; the conquest of disease, the resurrection of art and poetry and lovely handicrafts, the calling back of song and laughter to human life, the joy of flight made safe from death, the prolongation of human life by new discoveries of science; and the reconciling of life and death by faith re-established in the soul of the world—will be adventure enough to last, let us say, a thousand years from now.

"That is the chance of youth, standing now at the open door, wondering what there is to do and which way to take to meet the future. God! If I had youth again, I should like that good adventure, and take the chance."[1]

You cannot be cynical or reactionary and redeem the world. If you do not bring better thinking, better ideals, better moral powers to the age than it now has, you will not save it from ruin. Old men are trying in old ways to solve old problems that have defied the old solutions. Councils and cabinets too largely governed by old traditions, ruled by the old spirit, councils and cabinets without vision, without faith, without insight into life are trying to fix up a world full of hate and greed and

[1] More that Must be Told.

suspicion, a world full of race pride, race prejudice, and race ambition, so that it will run on a while longer before the grand smash. Youth is called again as it was by the Master, to make a new earth wherein righteousness will dwell. Nothing else is worth doing. This is the great adventure. I envy you the forty years that lie ahead of you, unless you strike step with the false leaders and join the wrong crowd.

Have you read these lines showing the difference between the sodden old order and the sensitive new?

"They sit at home and they dream and dally,
Raking the embers of long-dead years—
But ye go down to the haunted Valley,
Light-hearted pioneers.
They have forgotten they ever were young,
They hear your songs as an unknown tongue. . .
But the Flame of God through your spirit stirs,
Adventurers—O Adventurers!"

But England needs no new lands or seas. America needs no new continents or islands for her adventurers. And for British youth and American youth there is an adventure that Drake and Raleigh never dreamed of, an adventure that only men like Livingstone and Carey, Coleridge Patteson and Hannington, on one side the sea, men like Thoburn and Bashford on our side of the sea, saw. And as youth sets sail to make

a new mind, a new heart, a new conscience, a new affection, a new relation in the whole world, one like unto the Son of man goes with them, at their head, and the new day dawns as they move.

5. Your life decision and the life service that follows it must relate you vitally and strongly to those beliefs that make a victorious life.

One of my wise friends wanted me to make an entire lecture on this subject. He feels keenly, as all thoughtful persons do, the student difficulty with his creed. And it would be a fine work to help clear that difficulty out of the way. Nevertheless I am choosing not to try it. There are several reasons. That subject ought to make an entire volume and not simply one chapter in a volume. Making an entire chapter out of it in this discussion would create a wrong impression because of the disproportionate space given it. And I fear, if an entire chapter should be given to it, that I might be tempted to make a creed for you! And it would be all wrong for me to assume that you must believe at your age all the things I believe at mine, or that we should believe even the same things exactly alike. Beliefs are so related to experience that the same words do not mean the same things as experience ripens and deepens. For example, all my life I have repeated the words "I believe in God

the Father Almighty"—and do still repeat them, but they mean immeasurably more than they did in my youth, and I cannot see what wealth they will finally come to have.

These are days when many people are having trouble with their creeds, when many are proposing to throw all creeds overboard and go ahead without them. This does not seem either wise or possible. There is a better way. Maybe we can find it. Suppose we start with three or four general statements, some of them negative in form. First: Beliefs cannot be made to order, just once for all. They will grow and expand as life goes on. Second: True and "productive beliefs" are positive and not negative. A man does not get far simply on the basis of the things he does not believe. Third: Practically, beliefs are not all equally important or useful, not all equally used in one's life. There is a working faith, and, for most people, a set of beliefs which are largely kept on deposit rather than in circulation, beliefs that are not used at all. Fourth: Do not think you must abandon essential faith because on some point you feel you must differ from your fathers. They were not infallible any more than you are. You need not attribute infallibility, therefore, either to their convictions or your own. Especially do not regard your views as infallible just because they differ from

your father's. Fifth: Get hold of the business of believing at the end of privilege instead of the end of duty. I do not mind confessing to you that I spent bitter, rebellious years, in early life, over the feeling that the Christian doctrines, the beliefs of the church, were being forced on me as a duty. It did not matter whether they were true or false, partly true or partly false. That was not the real difficulty. It was youth's feeling of rebellion against being compelled and not free. I used to wish that scared sheriff of Philippi had not asked what he *must* do to be saved. All that has, however, been gone for many happy years. There came a day when belief as a privilege came above the horizon, when the duty of it took its proper place, and the freedom to believe came to the front. That day emancipation came for myself and for many besides. For from that high hour when the sun of privilege began to shine in the sky of belief, I have tried to tell college men and women how rich they are in the things they are permitted to believe. Donald Hankey, the English college man, who lived so nobly and died so bravely, cried out, "True religion is betting one's life that there is a God." Or as an English bishop has just said, "It is staking our lives that the world is God's and that God has made himself known to us in Jesus Christ." It is enough to

make even old blood run fast to know that youth has a chance to bet its life on a certainty like that. One night to a small company of men a bit older than you, Jesus said, "He that hath seen me hath seen Him." And every time that personal statement gets loose in a chapel full of students, the cheer leader ought to call for all the cheers there are because youth has a chance to begin its life believing in a God who is like Jesus Christ. Mr. Studdert Kennedy recently spoke these pungent words: "We have really changed our God. We have ceased bowing down before a crowned Person sitting on a throne surrounded by peaceful, singing angels. There is no such Person. He is dead—killed long ago. The God we worship is the God still suffering over the sorrows of humanity, the God with tears in his heart for the sorrows of this world—the God who is like Jesus Christ." It is not surprising that when belief comes at you the wrong-end foremost it arouses opposition and makes itself look difficult. But when it comes right-end foremost it is the finest thing on this planet, for it gives men and women a power for service, a strength for life that they cannot afford to miss. Beliefs may be weights to drag you down, to fetter, to impede, or they may be wings to lift, to sustain, to carry you forward. If I had nothing to say to you except a stern

word about the hard duty of belief I would not be saying that, but because I can proclaim the glad, free, high privilege of belief it is a joy to speak.

This seems to be the way Jesus got into his beliefs, not simply the things he taught other men to believe, but the things upon which he rested his own imperial life. It never looks like an enforced and unwelcome duty to him, but always like a sort of rapture as he faced his real life and supreme endeavor. He, like you, faced his life decision and lifework, and bore into the waiting years like a strong man into battle, because he believed as he did. He has transformed belief from duty to privilege. He knows what it is worth. He exults in it. I do not lay down a body of statements to-day and tell you that you must believe them. I ask you to look at that other supreme Believer and go the whole length of faith with him as a royal privilege.

I cannot go very far with certain creed-makers of past centuries, but I can go the whole length of Jesus' belief with him. He gets into it and gets hold of it the right way. He gets hold of the things that seem worth while, that seem to bear directly on the problem of living and working. He never seems to regard his faith as a weight or a perplexity or a burden to him. There are places where he almost acts as if he were

about to shout over the way his belief carries him through a task which would be impossible but for his faith. Things do not all look equally important to him. He refuses to get side-tracked by unessential questions. He keeps on the main line all the time. He does not stop to examine his faith. He uses it. He has the kind that enables him to keep full steam ahead while he does his essential work. Into it with him! You do not know yet what it is worth to you to be able to believe certain things. Face to face with the task of making a new humanity, think how fine it is to be strong in this: "I believe in God, the Father Almighty." Face to face with the task of teaching the world the words of eternal life, think of this: "I believe in the words of Jesus." Face to face with the world's impurity, its bitter hate, its cruel selfishness, think how rich you are in such belief as this: "I believe in the clean heart; I believe in the service of love; I believe in the unworldly life." Face to face with the world's moral confusion, its low and broken ethical ideals, the practices that ruin life, think of your strength for your redemptive toil in any field because you can say, "I believe in the beatitudes and in the new life for man." This is not hard duty. This is life's exalted privilege. That way, with Jesus, I want you to look at your beliefs. Believe him, believe

with him, go the whole length of faith with him. There will be mysteries, there will be perplexities and difficulties, but this way with him leads to assurance, to power, and to victory. Your creed may begin by being brief and simple, but this way with him leads to riches of belief that cannot now be told. Only be very sure that as you face your life decision and lifework your beliefs are vital because they are personal. If you are making your contact with belief through Jesus Christ, there can be no uncertain outcome.

"Not what, but *whom* I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—
Not what, but *whom!*
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but *whom!*
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bid me look beyond the tomb
The larger life to live?
Not what I do believe, but *whom!*
Not what, but *whom!*"

Howard Bliss gave his life to being a missionary in Syria. Evidently he had to deal with the young Syrian on a very direct and immediate basis. This was his last word to his generation

through the Atlantic Monthly a few months ago:

"Does Christ save you from your sin?
Call Him Saviour!

"Does He free you from the slavery of your passions?
Call Him Redeemer!

"Does He teach you as no one else has taught you?
Call Him Teacher!

"Does He mold and master your life?
Call Him Master!

"Does He shine upon the pathway that is dark to you?
Call Him Guide!

"Does He reveal God to you?
Call Him the Son of God!

"Does He reveal Man?
Call Him the Son of Man!"

"Or, in following Him, are your lips silent in your incapacity to define Him and His influence upon you?
Call Him by no name, but follow Him!"

Finally: Will your life decision and the life-work that follows it enable, and even compel you, to make "full, perfect, and sufficient" response to the everlasting pressure of God's life upon your own? The deepest fact in all personal life

is the direct and constant action of God upon it. We do not thrust ourselves unasked upon him. Long before any of us answered he was calling. Some of us do not hear him clearly because we keep too far away, or because our ears are dull, or because too many other sounds distract our hearing. But no passion of response that the best of us will ever make will come anywhere near equaling the passion of his call to us. We do not set the current of service and devotion running. We do not create all these high principles and try to force them upon him as though he had not thought of them. Jesus is not the living definition of the devotion we have created and offered to God. He is the passionate expression in personal life of God's own devotion to human life. God offered Jesus to us. He is God's eternal call to us, God's call to every one of us.

Even Jesus felt that. "My Father worketh, and I work." God is the chief Adventurer, the supreme Burden-Bearer, the most self-sacrificing Person in his universe. He knows that you cannot do any great work in the world, or give any great idea to the world, unless you give yourself to it. Nor can he. The cause consumes him as it must consume you. He does not drive men where he does not go. He calls them to go with him. He goes across No Man's Land and over

the top with his comrades. I have tried to outline the principles upon which your life decisions should be made, but all the while I have had in my mind that "man has no end which is not also God's"; that "all the great flaming enthusiasms of history have been born of God"; that "the best of all is God is with us." I have not been trying to *create* a philosophy for the guidance of youth. If these addresses should be read by any numbers of the young men and women in America's colleges, I should not want them to find here only or chiefly my views as to their lives. I am trying to find Jesus' way into his own life under the direct, steady, unhindered pressure of God upon his life. That is the only philosophy by which I am willing to have the youth of to-day guided in its supreme decision. I have tried to discover Jesus' response to God's will on one hand and the world's need on the other. And in his spirit, after his manner, I want modern youth to make its response with its life. His response led him to absolute devotion, to white and shining unselfishness, to Calvary and its cross at last. And you can think as hard as you wish, can look squarely at all the other lives of history, but you cannot think of another life equal to this. He had one life to live, one death to die. He lived and died as such a person ought to have done. The world of our

day, like the world of his earthly day, is very weary and very needy; weary of everything else, needy of him. Our day is still his day. It is in our hands to make it his day as no other day has ever been. I am not saying or caring much whether you shall do it in one calling or another, but, looking at Jesus Christ as he stands related to our world to-day, looking at the whole world and its need of him, in these breaking years; looking at you with the future in your hearts and with life in your hands, I wait as he waits to hear again the words spoken by a young scholar long, long ago: "Master, I will go with you wherever you go."

This is life's fine adventure. Let us take it with him. "Rise, let us be going."

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